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CALVINIST CONTACT
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Sod turned for Holland Christian Homes

By Dirk Brinkman

Mr. Brinkman is secretary for Holland Christian Homes Inc. in Brampton, Ont.

Official sod-turning ceremonies took place in Brampton, Ont. to mark the construction of the first building for Holland Christian Homes, Inc. on May 25. More than 100 persons attended.

Mr. Anne deBoer, president of Holland Christian Homes Inc., welcomed the many present for this special occasion which could be counted as an important day in the history of our organization. He briefly outlined the past, how at a membership meeting of the Christian Reformed Church Co-op and Medical Society held at Clinton, Ont. in 1962 a decision was made that when sickness and hospital insurance would be taken over by the provincial government, any surplus funds of that organization would be used for the care of the elderly. As a result of that decision, Holland Christian Homes Inc. was formed in 1969 and orderly transfer of funds took place with the approval of the Department of Health.

Contact with the various ministries taken up by the Co-op was continued and a suitable piece of land was found, when Salem was so good to grant us some ten acres from their centrally located 100-acre farm at Brampton, Ont. for a very reasonable price. Although this sale was approved by Salem's membership in 1975, due to all the red tape of re-zoning etc., it was not until the very day of the sodturning ceremony, that our lawyer, Mr. Gerald Fitzhenry could assure the board that indeed we now owned the land on which we hope to build.

Also on this day, the treasurer, Mr. Peter Zwart could report that the funds held in trust from the Co-Op for possible claims for the last seven years had now been released, and this together with the fine sunny weather gave much reason for thankfulness to the Lord to make this all possible.

The actual ceremony was conducted by Mr. A. Straatsma, oldest member present from Brampton, Mr. Jim Archdeacon, Mayor of Brampton and Rev. Morris Greidanus representing the ministerial council of Brampton, Ont.

The president outlined the fact that this building is the beginning of our community project, in which eventually we hope to provide all levels of care for some 400 to 450 persons, housed in several buildings under a master plan. This six storey first building with some 108 suites is built as a senior citizens apartment building, into which we hope to incorporate as much care as will be possible for the well-being of its occupants.

Holland Christian Homes Inc. recently held sod-turning ceremonies at their property in Brampton, Ont. Attending the ceremonies were, front row, from the left, Mr. J.J. Traciewicz, vice-chairman Mr. Andy Mast, chairman Mr. Anne De Boer, treasurer Mr. Peter Zwart; back row, Mr. Carl Kuyvenhoven, secretary Mr. Dirk Brinkman, Mr. Martin Heidinga, Mrs. Jessie Talsma and Mr. Gerrit Broos.

The next building on the program will be a nursing home for which already a great need appears on the horizon. At the time of the sodturning, there were already 120 applications on file for the first building.

After this happy occasion, the members and guests retired to the Second CRC of Brampton, for a light lunch and the membership meeting in the church at 7:30 p.m. Besides the regular business, the membership approved changing the annual membership fee from ten dollars to twenty-five dollars per family or single person, and also approved the provision, that instead of an annual fee, one can now pay a lifetime membership fee of $250 in one sum. It is hoped by the treasurer, that many will make use of this feature, providing some working capital and cutting down on paperwork.

The board is presently working hard to get the actual building started, and although it is very frustrating to encounter all the various roadblocks of government regulations, requirements and stipulations, we may nevertheless be thankful for the co-operation we have received thus far, and pray that the Lord will bless all our efforts so that indeed our pioneers may find a place where they can retire from their labors well cared for in a truly christian atmosphere.

Arabic Radio Minister celebrates 20 years of broadcasting

PALOS HEIGHTS—Surveying a pilgrimage which brought him from Latakia, Syria, to Winnipeg, Man. and finally to Chicago, Il., to be the first foreign-language minister of The Back to God Hour, Rev. Bassam Madany recently celebrated the 20th anniversary of his life's work, missionary broadcasting.

East meets west in the ministry as well as the marriage of Rev. Bassam Madany: Rev. Madany was born and raised in the Middle East; his wife comes from Canada.

On May, 1953, Rev. Madany was ordained a minister of the Reformed Presbyterian Church, at Pittsburgh, Pa. Shortly after his ordination he married a Canadian girl, Shirley Winnifred Dann, and they set out for Latakia, Syria to serve the Lord there. It was a time of political upheaval in that country and by 1955 they could see that that door of opportunity was rapidly closing. They returned to Canada with a dream in their hearts: A Christian radio broadcast in Arabic would reach where a presence could not.

Meanwhile, through the preaching of the late Dr. Peter Eldersveld, of The Back to God Hour, and because of a deep personal commitment to the Reformed faith, the couple had become aware of the Christian Reformed Church and its radio work. They settled for a time in Winnipeg, where Rev. Madany did deputation work for the Canadian Bible Society. There they made the acquaintance of people in the Christian Reformed Church. With the encouragement of these friends, the decision was made to transfer membership and proceed to Calvin Seminary for an extra year of training. Still they had no idea where God was leading them. At the end of that year, Rev. Madany was declared eligible for a call. They had not forgotten their desire to serve the Arabic speaking world. It was a time of waiting on the Lord.

Rev. Madany's first publication in Arabic, which he had completed in Winnipeg just prior to moving to Grand Rapids, was placed in the hands of a Sudan Interior Mission staff member who was searching for someone to prepare programs in Arabic for the missionary radio station, ELWA, in Monrovia, Liberia.

When the Sudan Interior Mission contacted Rev. Madany, he turned to the Back to God Hour, for he wished to do radio missions from a church base. At its May, 1958, meeting, The Back to God Hour Committee appointed him as foreign broadcast minister. Thus Arabic became the first foreign language of a ministry which has grown to include eight languages.

Response to the broadcasts was slim in those first few years, until a higher powered transmitter was installed at the radio station in Liberia. Gradually broadcast time increased as more opportunities presented themselves, until now there are 48 programs per week on six stations.

In these 20 years over 1,000 taped messages have been prepared, all of them suitable for reuse. Fifteen books have been published and over 60,000 letters read and answered. The books are used as part of a follow-up plan to provide the listener with sound Christian literature. In the past few years there has been a dramatic increase in the number of letters received: from 2,747 in 1974, for example, to 12,876 in 1977.

The congregation of the First Christian Reformed Church, South Holland, Il. of which Rev. Madany is an associate pastor, observed the 25th anniversary of Rev. Madany's ordination, also in May, with a special Sunday evening service and program.

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Viewpoint

Read a good Book lately?

by Keith Knight

There is a new booklet laying on the table at the barbershop across the street. It joins the daily newspaper, Time, Popular Mechanics, and a few others. The booklet is a Bible study guide on the book of Revelation, hardly light reading for anyone about to get a haircut.

That booklet has a story to it. About a month ago, I went in for my routine trimming, being blessed so far with a full head of non-greying hair. One of the hair-cutting trio always talked about the last movie she saw, the last book she read or what the stars had in store for her that day. She was captivated by science fiction, the supernatural, ghosts.

This time, she began her usual chatter with this question: "Have you ever read Revelation? Oh, of course you have." I must have seemed puzzled because she clarified her question: "You know, the last book of the Bible."

Sharon knew that we published "religious" material across the road. Previous discussions in the shop often included references to some strange phenomenon in the Bible which seemed to catch their attention.

She was still thinking about Revelation as her scissors systematically slid up my neck.

"Weird stuff", she said. There was no denying that Revelation was full of "weird stuff', also for those of us in the church. She said that the rest of the Bible was so easy to read. The Gospels were simple to understand, she said. "Why did God put Revelation in there?"

She compared it to some of her earlier science fiction material she had been reading.

Sharon said that she came to "know the Lord" a month or two ago when she and her boyfriend attended a local Gospel church. They both enrolled in Bible study courses but it didn't explain the Bible in depth, she said.

She was bubbling over with new-found enthusiasm but she said that she was not happy with going to church just for the fellowship. She was a reader, a studier. She enjoyed reading the Bible. The Gospels spoke to her because they were easy to understand.

Revelation halted this enjoyable process. Like a good novel, she said, the climax comes in the last chapter. If Revelation is the climax, then I'm confused.

"Do you have anything over there that puts Revelation in my language?" she asked, nodding her head towards the office. "I'll bring you something next time I come in," I assured her.

The Bible study guide on Revelation which I eventually gave to Sharon came from its author, Dr. Ed Walhout, who is Adult Education Editor for the Christian Reformed Church. He had been explaining his work to a committee of Synod (publications and radio ministry) and used this particular booklet to illustrate the Revelation Series of Bible study.

Sharon is reading through it and I'm sure that her boyfriend is, too, along with the other two members of the haircutting team at the barbershop. It lays on the coffee table by day and goes home by night.

The Gospel movement is pretty big in this city. Hundreds of people are caught up in the exhuberance of it all, but some continue to search for more depth. They look for meaningful study material and they search for spiritual meat.

Those people may be knocking on your church door this Sunday because they have heard what the Reformed churches have to offer. They have discovered that there is more blessing in spiritual depth than there is in emotional "highs".

Keith Knight

NewsViews

Disban the Senate?

The current national unity crisis has sparked a nation-wide debate on Canada's constitution with the Senate high on every reformer's list. Many have called not just for changes in the Senate but for its total abolition. So low has the upper chamber fallen in public esteem that it will come as a surprise to learn that the framers of the British North America Act spent more time and thought on the Senate than on any other aspect of our constitution. When they met in Quebec City in 1864, they took 14 days to draft the BNA Act, of which 6 days were spent discussing the Senate.

Critics of the upper house of the Canadian government say that the country could function equally as well if the Senate were to be disbanned tomorrow.

What the Fathers of Confederation wanted was a second chamber which could act as a safeguard against hasty or ill-considered action on the part of the House of Commons.

What has gone wrong with the Senate is that, over the years, the intentions of the Fathers of Confederation have been altered by the custom of several prime ministers to use appointments to the upper house as a convenient form of party loyalty.

Under proposed changes in the constitution, this power should not be left entirely in the hands of the prime minister. Another useful change would be a requirement that whatever body is charged with appointing senators should look beyond the ranks of former members of parliament and party workers.

To ensure that the Senate should be non-political, the BNA Act provides not only that senators be appointed, but also appointed for life, so that they would never have to answer to party bosses or party leaders.

The Senate was supposed to consist of distinguished citizens who pledged themselves as watchdogs to uphold the rights of all citizens. The office has not held up to its intension as outlined in the BNA Act. In spite of the scorn and criticism that has been heaped upon it, the Senate has done its job as watchdog reasonably well over the years.

Calvinist Contact
99 Niagara Street
St.Catharines, Ont. L2R 4L3
Phone [416] 682-5614

Editor and Publisher — Keith Knight
General Manager — Harry deVries

Accounting — Anje Buma
Advertising — Helen VanOostveen
Circulation — Jenny Tigchelaar
Layout — Anna de Vries
Typesetting — Jocelyn Langendoen

Editorial Council
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I Parlevliet, Rev. John Drost.

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DateLine:TheWorld

by Rev. J.D. Tangelder

Prophets in the land of Israel

Since Second World War new nations have been born with such frequency that they have been accepted as commonplace. But the birth of one little nation on May 15, 1948, attracted great attention. Israel was that nation. And Christians especially have followed the development of Israel with keen interest.

This is understandable as Israel is the land of the Biblical sites; where Jesus lived, walked and taught. But I am concerned about the uncritical and total commitment of so many evangelical Christians to the state of Israel. An evangelical weekly stated: "There will be no peace in Jerusalem until Israel occupies her God-given land."

The Tenth Latin American Congress of Christian Churches (ALADIC), affiliated with the International Council of Christian Churches (ICCC), declared in one of its resolutions: "The Latin American Alliance of Christian Churches, assembled in its 10th Congress in Temuco, Chile, from January 29 to February 4, 1978, has considered: 1. That God gave a national home to Jacob as well as Esau, giving Canaan to Jacob and Edom to Esau. 2. That in the actual dispute over these territories, Israel has both Biblical and historical rights to Canaan; meanwhile the Palestinians, descendants of Esau, have these rights in relation to Edom. 3. That during the divine assignment of these territories the two nations lived in peace for centuries; and 4. That we are believers who accept that the Bible is truly the Word of God and that it records the assigning of these territories mentioned above. We resolve: To make a call to President Carter of the United States, to President Sadat of Egypt and to Prime Minister Begin of Israel to accept the solution given by God and He will help them to obtain lasting peace."

Some years ago an ad appeared in the New York Times over the names of the American Board of Missions to the Jews, and supported by 48 churches. It contained this message: "Because the Jewish people are the people of prophecy, they are the people of the land. And we, knowing Him who made the promise, totally support the people and land of Israel in their God-given, God promised, God-ordained right to exist. Any person or group of nations opposed to this right isn't just fighting Israel. But God Himself."

Christian radio broadcasts in the Philippines, imported from North America, often dwell on prophetic themes. You get the impression that the gospel is about the future only. I have seldom heard a Christian radio program that analyzes the problems of poverty, hunger, superstition, fatalism, the increasing impact of Western secularism and scientism. Yet, the all-embracing Gospel has a healing message for all these issues. Why spend so much time in the Philippines onthe great tribulation,the anti-Christ, and what will happen to the state of Israel?

The ardent supporters of the state of Israel dogmatically declare that the predictions in the Old Testament of the Jews' return to the land of Israel must be literally fulfilled.

But not all evangelicals think alike on the subject. There has always been a diversity of views. Dr. William Hendriksen, a widely respected evangelical scholar, writes that "the view according to which recent happenings prove that the Lord is fulfilling ancient prophecies regarding the return and restoration of Jews is an error . . . . The various predictions of restoration for Israel were fulfilled in the return from the Assyrian-Babylonian exile, *inasfar as they were intended to be fulfilled in a literal sense.* It remains true, of course, that the literal fulfilment of these and of similar prophecies of weal does not exhaust their meaning. Ultimately these predictions are fulfilled in Christ, and therefore also in all those, whether Jew or Gentile, who place their trust in him."

Authors on prophecy seem more concerned to see how the events in the Middle East fit into a great historical prophetic scheme than to ask pertinent questions about the actions of those who are involved. News items about the Middle East are used to prove points of prophecy. Many authors on matters of prophecy write as spectators watching all the moves in a great chess game. And only speak to fellow spectators but don't have a word for those playing the game.

Evangelical Christians ought to speak prophetically wherever injustice is witnessed, whether in Palestine or Israel. And the message of the Gospel must be proclaimed to the Arab and the Jew alike. "For all have sinned, and fall short of the glory of God." (Rom. 3:23) But also: "Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10: 11-13)

LETTERS

Nuclear chemist clarifies article on energy

Dear Sir:

I am a nuclear chemical technician employed by Ontario Hydro at the Bruce Nuclear Power Development near Kincardine, Ontario. I have just read the article, "Nuclear energy and our future," by Rick Kleer in C.C. June 2, 1978.

I would like to respond to some of the statements made in this article that I believe to be misleading.

1. Statement by Mr. Kleer: The government is proceeding with all haste to build nuclear complexes at various locations throughout Canada.

My response: Only Ontario, Quebec and New Brunswick have nuclear plants or are building them. Quebec only in a small way.

2. Statement: The Canadian government has chosen nuclear energy as its tentative solution to the energy problem and it has chosen to remain silent about this decision.

Response: The government has not chosen nuclear energy as its solution to the energy problem but has decided to develop nuclear energy as one of a number of options to provide us with the energy required. Our government spends far more on the development of gas and oil, for example on the Syncrude development in Alberta. Nuclear energy may very well be one of the safest, clean and inexpensive sources of electricity. I also disagree that the government or Ontario Hydro are silent about the development of nuclear energy. Both have tried and continue to try to keep the people informed about any development or any mishap for that matter in any of our nuclear plants. I am not aware of any other industry where even the slightest leak in a system is reported in the newspapers.

3. Statement: Nuclear reactors are a complex maze of interwoven technologies, the manner in which an accident may be triggered is impossible to predict.

Response: A Candu reactor would not be all that complex if it were not for the many safety systems that have been built into it in order to make it virtually impossible for a nuclear accident to happen.

4. Statement: Scientists appear to be unable to propose a method of containment of nuclear waste for many millions of years.

Response: Scientists have the technical ability to dispose of nuclear waste safely but this has become a social and political issue that will have to be decided by the people and their representatives.

5. Statement: As a result of cost escalations it is now doubtful whether nuclear reactors are even close to being cost competitive with other forms of energy production.

Response: Let me quote Ontario Hydro, June 2, 1978. "Taking into account all relevant costs, including original capital outlay and depreciation charges, Pickering nuclear station produced power at about one-half the cost of producing it in Hydro's most efficient coal-fired station. As we look to the future we see this differential being maintained if not substantially increased, despite extraordinary increases in the capital cost of nuclear facilities." In 1976 it costs Ontario Hydro 0.8 cents to produce a kilowatt-hour of electricity at Pickering and 1.5 cents per kilowatt-hour at Lambton G.S., a coal-fired station. In 1977 it is estimated that our Ontario nuclear plants saved the average Ontario Hydro customer $32.

6. Statement: It is apparent that uranium shortages will occur by as early as 1985.

Response: Ontario Hydro earlier this year signed a contract for uranium for the years 1980-2020. Mr. Kleer obviously was not reading the newspapers earlier this year or he would have known that Canada has a plentiful supply of uranium. Rumor has it that lately even larger amounts of uranium have been discovered in northern Saskatchewan.

7. Statement: An alternate fuel available for use in Canada reactors is plutonium.

Response: I have never heard that plutonium is considered for our reactors. As a matter of fact it is not plutonium but thorium that is the alternate fuel considered for the Canada reactors. Ontario has a considerable supply of thorium located in northern Ontario.

Dear Editor, it hurts to read an article with so much misinformation in a christian weekly. It is one thing to be opposed to the development of nuclear energy but I do not believe that we then have to write misleading information. It is obvious that the author therefore comes to the wrong conclusion about nuclear energy.

We, Canadians can be proud that our government had the foresight to develop our own nuclear reactor. It is now considered one of the safest and most efficient reactors in the world.

William Luinstra
Kincardine, Ont.

Joint funeral becomes a graduation

Graduation exercises — This was the name given to the funeral service of Henry Kooistra and Neil Schalkwyk in Williamsburg, Ontario on June 29, 1978.

This name was given after the service: it was not planned that way, but it turned out to be so. As the service progressed, it became more and more a glorious victory song to celebrate the coronation of two young believers.

Six ministers of Classis Eastern Canada took part in the service and also Rev. Haig of Grenville Christian College. The choir rendered "How Great Thou Art", and "For Those Tears I Died". There was a remarkable unity in the messages given and words spoken. Even though Henry and Neil were hit by a fast-moving car that went out of control, each speaker challenged us to take a stand in faith by affirming that God never lost control of the whole situation. We were challenged to acknowledge that Henry and Neil were promoted at the minute planned by the Sovereign God. It is one thing to memorize the text "we have... an anchor...that reaches behind the veil." It is another thing to experience that that anchor really holds! They joined another one of our young people, Fred Geurkink, who went to be with the Lord seven weeks ago. The Spirit moved among the crowd as in faith we accepted the challenge and sang with great dedication such songs as "O When The Saints Go Marching In", "Jesus, I Come" and "It Is Well With My Soul". We concluded at the cemetery by singing:

When we've been there ten thousand years, Bright shining as the sun, We've no less days to sing God's praise, Then when we first begun!

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Insurance money to be found

by Harry Houtman

Several recent news items have mentioned that there is millions of dollars in dormant bank accounts. Life insurance policies may also have unexpected value. In this article we wish to caution you never to throw away a policy unless you have first checked with the company, and have read the policy carefully. Particularly surviving spouses and executors of estates should take care to discover exactly what may be available in life insurance benefits.

One of the first applications to be made is to the Canada Pension Plan which provides a death benefit in case of the death of a C.P.P. contributor. Secondly, check with the person's latest employer for any death benefit, or even pension benefit for a survivor, or a return of premium payments to the estate. In some cases a person may have worked for many years for an employer, changed jobs, and still have a right to a pension from his previous employer.

Whole life insurance is a policy widely bought in the past in amounts of $1,000 to $10,000. The general concept is that a person pays premiums for life, and upon death, a survivor or the estate receives the face value. However, the insurance companies realized that this could present a problem, especially for people who would be retiring at 65 on reduced incomes. They designed a variety of premium payment methods, including the pay-to-age-65 (or any other age) method, or the pay-twenty years (or any other number). This might mean that a person pays a higher premium from age 43 to 63 (20 years pay), but after that pays no more premiums. His insurance is still in force.

If an executor finds such a policy 20 years later when the person has died at age 83, notices that nothing has been paid for 20 years, it doesn't mean that the policy is worthless, but it means it's as good as cash. The full face value, and additional dividends in some cases, should be there for the asking by the surviving spouse or executor.

Another example could be a policy with a premium loan arrangement. Let us suppose a person had a $10,000 whole life policy, and after a number of years felt he could not pay the premiums and did not pay. What may have happened is that the company borrowed from the built up cash value of the policy and paid to itself, for the policy holder, the premium. If the policy holder dies, the face value of $10,000 minus any loans to pay premiums, would be available. The policy would be in force and good.

Another example could be a paid-up policy. Sometimes a policy holder, instead of taking the cash value of his policy and cancelling the policy, will instruct the insurance company to take the cash value of the policy and use that amount of money as a one-time premium to insure him. No further premiums are paid, and the policy holder is insured, (at a much lower total) for life. Upon his death the beneficiaries or estate will still have something. Sometimes this paid up provision is activated automatically if premiums are not paid when due.

As you can see, an old insurance contract has to be read carefully, and has to be checked with the issuing company before it is considered worthless.

There is a second major source of money for you in older insurance policies of the whole life or endowment kind. Older policies often have in them a specific rate of interest to be charged, if you, the policy holder should want to borrow the cash value of your policy. Some of these rates are as low as 3% and many are 5% or 6%. Our advice would be to borrow those cash values and re-invest them at the current rates of 8½% to 9½%. Simply for the little work of borrowing, you can earn a fair amount of money. (If you borrow at 3% and invest in a 5 year certificate at 9½%, you will earn $65.00 a year for every thousand dollars in your policy.

Have fun reading your policy. Your insurance agent can help you if you ask him/her, although he/she may not be particularly eager to do so.

Next week: Donating Life insurance might be good for you as well as your favorite charity.

CSS

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455 Spadina Ave., #210
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CHURCH PAGE

CHURCH NEWS

Windsor Church moves

The May session of Classis Chatham Christian Reformed Churches endorsed the request of the Windsor Church to the Board of Home Missions that it be permitted to build a church building on property purchased for that purpose in 1977. The Board of Home Missions also approved the request at its May meeting. A local building committee has been established to begin the planning process, and construction is likely to begin in 1979. The significance of this lies in the fact that in its eleven year history as a Home Missions ministry the Windsor Church has always worked from rented facilities. Working from rented facilities may pose no hardship for churches whose main concern is to minister to its own membership, but for a Home Missions Church, which aims at attracting new converts, it presents, at best, a confused image, a fuzzy identity to its community.

The new Windsor Church will be located in a relatively new (about eight years old) planned community in the city's east side known as Fontainebleau, on a piece of property reserved in that community's over-all design for its only Protestant Church. The challenge of being that community's Protestant Church excites the Windsor congregation. It provides opportunities that few of our churches enjoy.

The community is largely middle to lower-middle class. And a block over from the church site there is a low income housing project with some 140 units, nearly all occupied by single parent families, involving a total of some 300 children. Further down the street from the church site is a 400-unit Senior Citizens apartment complex. So the opportunity for ministry directly within the Fontainebleau community is enormous.

The community is not new to Windsor's Ambassador Church, since the Church has been conducting Vacation Bible School in the community's public school for the past four years. This project has grown from an enrollment of 75 children in the first year to nearly 250 this past year.

The Church also mails a monthly newsletter, **The Fontainebleau Ambassador,** to some 300 homes in the community, informing these residents of activities in the church. The mailing list for this newsletter is compiled from the list of families that send their children to the Vacation Bible School. The new church will be built one-half block from this public school where the Vacation Bible School is held. To increase the church's presence in the community, Ambassador Church will begin holding its morning service in the school beginning on Sunday, September 10.

Should the challenge of a home missions church excite you, you might consider becoming part of this 25-family church. The economy in the Windsor area is healthier than in most of the rest of Canada and good job opportunities abound. Forty per-cent of the present membership of the church was not raised in the Christian Reformed Church and is not Dutch. This gives the church a very unique character, and at the same time provides it with the true genius of becoming a community church.

Ambassador Church is in no sense of the word a Dutch Church, and it is not known as such either in its community. This year the Church has set as one of its prayer goals the addition of four active families to become involved in the life of the church; with half the year gone the Lord has already provided 50% of that prayer goal. If you request more information about the church or the Windsor area, simply write the pastor, Rev. Peter Hogeterp, at 3020 Austen Dr., Windsor, Ont. N8T 1Z5, or phone him at (519) 944-4646.

As a Home Missions church the Windsor church receives and appreciates the numerous gifts it receives from all of the churches of the denomination through the Board of Home Missions. But a special relationship is built up with the directly supporting churches, which in Windsor's case are the churches of New St., Burlington; First, Grand Haven, Michigan; and Ebenezer, Jarvis. For more information about how your church might enter into a support relationship with the Windsor Church you may contact either the pastor directly or the Board of Home Missions at 2850 Kalamazoo Ave., S.E., Grand Rapids, Michigan 49506.

The Windsor Church earnestly covets the prayers of our entire Canadian Christian constituency as it moves ahead in this latest phase of its development.

Pastor Louis Dekens, 1924-1978

On Thursday afternoon, June 15, 1978 the Reverend Louis Dekens and members of the Granum congregation make their way to the cemetery. It would be the last official act that Pastor Dekens would perform with the people of his flock. Little did he, or anyone, know that there would be another burial at that same cemetery less than 10 feet away from that one, within the next five days.

On Friday Pastor Dekens did not feel well and was taken to the emergency of one of the Lethbridge hospitals. While there, he became progressively worse. After one of our elders prayed with him, he lapsed into a coma at approximately 9 o'clock that same evening. On Saturday afternoon, word quickly made the rounds throughout the congregation as well as the denomination that Pastor Louis Dekens had passed away very suddenly, after apparently suffering a stroke.

By the grace of God it was made possible that the Rev. Wildeboer, pastor of First Christian Reformed Church in Calgary, and the Rev. Mantel, pastor of the Nobleford church would be willing to lead us in worship.

Pastor Wildeboer received from Mrs. Dekens the last sermon that our late pastor had prepared during that week, to preach on Sunday evening, June 18. Imagine our surprise when we learned that Pastor Dekens wanted to preach on the theme of praise based upon the text "The Lord gives, the Lord takes away; blessed be the Name of the Lord". Pastor Wildeboer was able to take our pastor's sermon, rework it and preach a message of tremendous comfort as well as a final exhortation from our late pastor to live in a spirit of grace and praise.

On Tuesday afternoon, June 20 the funeral service was led by Rev. Jim Mantel, neighbouring pastor, and the message was preached by the Rev. Ed Holkeboer, friend and colleague of Pastor Dekens, from the Bellevue church. The theme chosen by the family as our pastor's life motto was taken from Ephesians 4, "Be angry but do not sin, give no opportunity to the devil". Pastor Dekens was a man who hated trouble. When tensions arose he was one who was able to discern what the difficulties were, and would work diligently until the matter was resolved and restored so that joy and fellowship might again be experienced.

Pastor Holkeboer spoke simply and joyfully on the first Lord's Day of the Heidelberg Catechism, "My only comfort in life and death is that I am not my own, but that I belong to my faithful Saviour Jesus Christ".

We left the cemetery with heavy hearts and yet with the joyful conviction that God indeed is His own interpreter and in due time He will make it plain. We return to our task and our responsibilities, committing ourselves to continue to be steadfast in God knowing that in Him we do not labour in vain. Indeed it is true, as our late pastor stated, "God has given, God has taken. Blessed be the Name of the Lord".

The consistory of the
Granum Chr. Ref. Church

Installation at Cornwall

The Cornwall Christian Reformed Church became vacant when Rev. D. Tigchelaar left in November 1976 for Kamloops, B.C. The Church has been calling faithfully, but was disappointed time and again.

Therefore the installation of Rev. S.J. Sietsema was an especially joyous occasion, on Jun 16, 1978. He comes to Canada from the Christian Reformed Church of Eatna, Michigan.

The installation sermon was preached by Rev. L.T. Schalkwyk of Williamsburg, Ontario. The form was read by Rev. J. De Vries of Montreal, P.Q., and Rev. B. De Jonge of Ottawa, Ontario. Rev. J.C. Derksen of Kemptville, Ont., closed in prayer and Rev. Sietsema pronounced the benediction. Greetings were received from many churches of classis Eastern Canada. Among the greeters were the local Presbyterian minister and Roman Catholic priest.

"We rejoice that in His faithful love the Lord Jesus has provided a minister to serve as pastor and teacher to this people, and also as their leader in the missionary calling of this church."

Rev. L.T. Schalkwyk

CHRISTIAN REFORMED

Called
-to Edmonton (Second), Alta. and Sarnia (Second), Ont., Rev. Henry DeBolster of St.Catharines (Maranatha), Ont.

Declined
-to Sarnia (First), Ont., Rev. Jacob Kuntz of St.Catharines (Covenant), Ont.
-to Fruitland, Ont., Rev. Peter Kranenburg of Strathroy (East), Ont.
-to Peterborough, Ont., Rev. John Zantingh of Dundas, Ont.
-to Edmonton (Second), Alta., Rev. Dirk Hart of London (First), Ont.

New address
Rev. John De Jong, 7 Hillside Dr., Georgetown, Ont. L7G 4W2 (416) 877-0213, effective August 11.

New clerk
Trenton, Ont, CRC — Mr. Gerald Zwart, R.R. #3, Carrying Place, Ont. K0K 1L0. (613) 392-3024.

Secretary of deacons
Hamilton (Immanuel), Ont. — Mr. John Vermeer, P.O. Box 6307, Station F, Hamilton, Ont. L9C 6L9.

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Edson-CJYR. . . . . 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB . . 8:30 a.m. 1280
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Kamloops-CFFM-FM
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Brantford-CKPC . . 10:00 p.m. 1380
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Ft. Frances-CFOB . . 10:30 a.m. 800
Hamilton-CKOC . . . 7:00 a.m. 1150
Kapuskasing-CKAP . 9:00 a.m. 580
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Elders, Deacons: What about your wives?

by John Kerssies

Rev. Kerssies is pastor of Sarnia [Redeemer] CRC.

It is little over a year ago that I was requested to speak to a classical Elders' Conference on the subject: "The Place and Task of Elders' Wives," to which I consented, be it with hesitation. Someone present at the conference suggested that I prepare an article on this subject, outlining some of the things I had mentioned in my speech. I left this suggestion buried in my subconscience until I was asked recently to give a similar talk to a retreat for the consistory and their wives of our local congregation.

"What can a wife of an office-bearer positively contribute towards the work of her husband?" How can the wife be fully supportive to her husband in his role as elder or deacon? The remainder of the article will touch upon these two interwoven questions.

It seems to me best to place these two intertwined questions mentioned above in a somewhat broader and larger context. By "broader context" I have in mind the fact that an "elder's wife" or "deacon's wife" is more than the wife of an office-bearer, even more than a wife. She has been created by God as a woman with all the unique characteristics of womanhood which are associated with that. I say that

It seems to me that the Bible teaches beyond a shadow of a doubt that in Christ both the man and the woman share alike in the office to which each respective person is called.

During the last number of years there has been in our circles an increased interest in the place of women in the instituted church. Synods have busied themselves with subjects like "Women in office," "Women's gifts in the church", and other such related studies. And that is fine. But it is rather strange that in all the barrage of studies on the place of women in the church one finds pitifully little, if anything, on how the wives of elders and deacons can meaningfully function within the church.

Although, you will find a number of books dealing with pastor's wives, apparently wives of our esteemed elders and deacons are forgotten ornaments. Or are they only good to bake pies, cakes, and cookies for the already weighty office-bearers?

Two questions

I would like to reflect on two questions which in one fashion or another will have to be dealt with in scrutinizing the question before us. The first question takes the point of view of the elder (deacon): "What can and should an elder or deacon share with his wife?" Is an elder or deacon allowed to share with his mate what has transpired at a rather difficult consistory meeting? Can he share with her some of the problems he meets in his own district or those the consistory meets in the church at large? This brings us into the problem which has sometimes (mistakenly) been called "the oath of secrecy".

The second question takes the vantage point of the wife: in recognition of the fact that modern sociological trends are in favour of erasing the distinction and difference between the two sexes of the human race. Let me simply remind you of an emphasis in modern thinking to do away with the so-called traditional sex roles, an emphasis which may not be all taboo, provided that we carefully check the roots from which such thinking originates.

It is my judgment that the Bible not only places emphasis on the unity of the human race (thus prohibiting any sense of inequality), but also on the diversity, or sexually speaking, the two-ness of mankind, male and female. When Genesis 1:27 makes reference to the fact that God created man "in his own image", this additional comment is added: "male and female he created them".

Whereas in Genesis 1 we find the creation of generic man, in Genesis 2 we find a description of the specific creation of man as male and female (husband and wife). In verse 18 the author quotes the words of God when He says: "It is not good that the man should be alone; I will make him a helper fit for him (help-meet). Whatever one deduces from the above-mentioned passage, it cannot be denied that both passages distinctly stress the uniqueness of the woman. Male and female belong together. What it is to be man in the full generic sense of that word can only be determined when both male and female are taken into account.

All believers

In reading the above paragraphs it may not be all too evident what all of that has to do with the wives of office-bearers. The full impact of the assertion concerning the unity and diversity of the human race as described above forms the groundwork, the foundation of the next observation, namely that within the Kingdom of God the woman, as well as the man, fully and completely shares in the office of all believers.

Even though at no time the uniqueness of the male and the female is eliminated, in terms of "office" and what that office entails, male and female are completely on equal footing.

Now I fully realize that in good biblical interpretation an historical fact such as recorded in Acts 21 does not by that very token make women as prophetesses something normative for all time. However, some weight can be given to this historical fact by Paul's declarative statement in Galations 3:28, where the apostle teaches that "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

It seems to me that the Bible teaches beyond a shadow of a doubt that in Christ both the man and the woman share alike in the office to which each respective person is called.

The office of all believers of course does not stand in isolation. As a number of synodical studies of the Christian Reformed Church have indicated, the office is for the sake of service. In the passages where Paul speaks of the variety of the gifts of the Spirit (I Corinthians 12: 14-18 and Ephesians 4:11) it becomes immediately evident that gifts are for the sake of service. Perhaps the Ephesian passage is the clearest of all: "And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints for the work of ministry, for building up the body of Christ". (Comma in RSV placed between "saints" and "for" has been omitted).

In the Bible, both in the Old and New Testaments, there is ample evidence that women too at times share in these gifts and offices. We only need to be reminded of Deborah (Judges 4 and 5), Dorcas, Priscilla, Lydia, and others as mentioned by Paul in Romans 16.

What can be concluded thus far, in relationship to the theme of this article, is that the woman in Christ has the calling to use her gifts and talents within the Body of Christ as a good steward of God's grace. And if this woman happens to be the wife of the office-bearer, this calling is certainly not diminished; it may even be fortified.

The conflict

However, it must be admitted that the wives of the office-bearers are sometimes caught in a rather strange bind. As a wife she has a full right that her husband share everything with her. Besides that, she has the calling of the Lord to contribute her gifts and talents for serving the Body of Christ.

And yet it seems that something stands in the way. For in many consistories it has become an unwritten law that an office-bearer keeps his mouth shut about any matter which the consistory discusses. The elders and deacons are bound by a so-called "oath of secrecy", which forbids them to share their official work with anyone, including their wives.

In other words, there has been created an area of life in which the elder and the deacon is not allowed to share with the person with whom he is called to share his life. Secrets stand in the way, which may well be harmful to a very wholesome marriage relationship.

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The question may well be raised if this so-called "oath of secrecy" really has any place within Reformed church structure. It is interesting that in consulting the Church Order, the form of subscription, and the various confessional statements I have not been able to find one single statement asserting such secrecy. That in itself should put us on guard, so that we do not place too much emphasis on matters of secrecy.

Please note that I do not imply that there are no matters of confidentiality. However, if someone shares with me something of a confidential nature, then I may never take the liberty of sharing such matters of confidence with anyone, including fellow consistory members or even my wife. After all, that is why the person entrusted to me something which he considers private and confidential.

So at a consistory level nothing confidential ought to appear on the table. Now I realize that at times the consistory must deal with highly personal and sensitive matters which by their very nature should not be broadcast within the community, out of love for the persons involved. Does that mean that an elder or a deacon may not share such sensitive matters with their wives? I for one cannot think of any reason why this could not be done.

The argument in favour of silence on such matters is, of course, well known. Suppose the wife talks about such matters in an irresponsible fashion. Well, the name of that game is called gossip. And from I Timothy 3:11, Titus 2:3 and Colossians 3:8, you can find out what the Bible says about gossip, the juicy slander which is bent on the destruction of the other person. It seems to me that the way to combat gossiping elder's and deacon's wives is not by refraining to share with them, but by them heeding the biblical commandment to "put away" things like "anger, wrath, malice, slander". (Colossians 3:8).

The so-called "oath of secrecy" born out of the fear for gossip presumes that gossip is quite natural, but can be cleverly avoided by a vow to secrecy. But that is not dealing with the real problem at hand which is the sin of gossiping, a sin that must, like other sins, be confessed, forgiven, and overcome by the Spirit of Christ in the power of prayer. Holding secrets actually avoids the problem.

What is needed are not secrets, but a real growth in spiritual maturity on the part of both husbands and wives. If there must be secrets it should be pointed out that this belongs in the category of what Jesus calls "the hardness of heart", which is not normative, nor ought it to be the normal pattern of church and/or home life.

My final conclusion in this matter is that the oath of secrecy is more a myth than a normative pattern which ought to characterize our life within the church.

Continued on next page

Elders, Deacons: What about your wives?

Continued from page 5

Joint heirs

Elders, deacons, what about your wives? It is interesting that the Apostle Peter in his first letter (ch. 3:7) in describing the relationship between Christian husbands and wives employs the phrase 'joint heirs of the grace of life'. In my opinion that sums it up. Elders and deacons and their wives are in what today would be labelled as a 'team ministry', joint heirs, in which husbands should fully share with their wives the tasks and callings in which they are engaged. And then the question is not: what to share (for one should be able to share everything except matters of strict confidentiality); the question is : how to share, and how the wife receives what is shared with her, and what she consequently does with the information her husband has shared.

The key idea again is growth in maturity. In the ideal situation the more one shares, the better, especially when the shared information becomes the subject of prayer and a real heart-felt spiritual concern for the possible persons about whom this shared concern centers.

It is my cherished opinion that when such spiritual growth takes place within the Church of Christ and within its consistory, there are opportunities and possibilities galore for the wives of office-bearers to become immersed in the life of the church. Where the opportunities present themselves, and where the gifts are available, perhaps there could be husband-wife teams doing the annual family visiting, or perhaps counselling the distressed, the lonely, the homes in which there is marital strife or other related family problems. After all, to the church has been entrusted the ministry of reconciliation (II Corinthians 5: 16 ff.) To be sure, this reconciliation is first a matter between God and the sinner, but it also has deep and far-reaching implications for the healing of wounds inflicted on the horizontal level.

For this ministry of reconciliation the Lord employs all his people, the entire Body of Christ. And wives of elders and deacons too are part of that Body, and besides they are married to men to whom the Lord has given a unique place within the structure of his Church.

EDITORS NOTE:This article was submitted well before the meeting of the CRC Synod which dealt with the role of women in office.

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CRWRC In Haiti

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Teen-age marriages

I read a recent book by Loretta Lynn in which she describes herself as a coal miner's daughter. She tells about some of the pitfalls of teen-age marriages. She married when she was 14 years old, which is not uncommon in that part of the country. She describes the instability of her marriage, the difficulty of coping with raising a rather large family and dealing with the problems of adjustment of a teen-age marriage. She warns people of the danger of marrying before they are ready for it. Due to her career as a singer she has been able to support her family well financially. She can give her children many advantages that she never had at that stage of life. She is away from home a greal deal of the time so others are helping to bring up her children for her.

Today there are many who are sexually active in the early and mid-teen years. Recent statistics show that over 9 % of the young people between 14 and 17 became pregnant. About one-third of them marry, another one-third have abortions, and the others take their babies home to their parents and try to raise their youngster as best as they can. Today it is not unusual to have 15-year-old brides. For many years we felt that 17 was still too young to marry and the divorce statistics have proved this, because it was shown that there was twice as much danger of divorce if a person married before 20 than if they married after 20.

Another hazard in early marriages is the financial one. According to a study done by the University of Michigan, teen-age husbands who work earn on the average of $2,500 yearly. This means that additional income must be supplied by his wife or they must be subsidized by their parents. Sometimes a wife will try to work so that the husband can at least finish his education. A family that tries to live on this kind of income is headed for serious trouble. Daily conflicts about money or the lack of it can ruin a good relationship. Only an immature person would feel good about this. It is soon evident that two cannot live cheaper than one. There is to be no romanticizing or physical contact — just being together in the same house preferably with their family. If the couple can force themselves to be in each others family home, remain pleased with each other and the members of the family, be content with each other this way there may be some hope that a marriage can succeed. This would mean that a marriage like that is not completely built on sexual gratification or that it is not simply romance but two people genuinely like each other.

Often couples are together under natural circumstances. Dating is a time when they have fun with each other, they live romantically with each other, but marriage requires a lot more than just romance. It requires a genuine acceptance of each other for better or for worse. Few teen-agers are able to face this test.

Not all teen-agers marry because of pre-marital pregnancy, but a number do have this problem. I don't like the term "forced marriage." Actually I don't believe there is such a thing as a forced marriage. It suggests that people marry because they have had a sexual affair rather than being in love. In some cases marriage can be the best solution if the girl is pregnant. Today an ever growing number of girls do not marry when they are pregnant and the girl keeps the child. The stigma that formally was associated with this has faded somewhat. Some girls make excellent mothers with the help of their own mother. Others think of their new arrival as a toy, a real live doll they can play with and they don't like too much responsibility. There are many things that undermine the home and the family today and early marriage is just one of them.

Today we should try to rebuild the family as the most influential unit of our society. To do this we ought to teach our children early in life that no one has the right to make a game of marriage for it touches too many lives. There is no room for selfishness or personal indulgence. We know full well that the sexual drive is very strong in the teen-age years. There are also many sexual stimulants that take place in our age. The kind of things that are shown on television, in movies, and in magazines all stimulate sexual drive. Self-control is hardly one of the virtues that is being taught. I think this is one of the first qualities that needs to be taught in any type of sexual education. We get so involved in the anatomy of sex, the anatomy of childbirth and all this sort of thing that we forget that basic to all of our relationships in life is this matter of self-control.

Many young people, even Christian young people, get too closely involved with each other. If they don't actually get involved sexually they do become involved in such a way that they are highly stimulated by each other's company. We have got to learn a greater degree of self-control and children must learn this early in life. In some high schools there are as many as 300 pregnancies in a given year. You begin to see that sex education cannot begin at 12 or when a person reaches puberty, but it has to begin at a much earlier date in their lives.

Children should be aware of the strong drives that they have and at the same time also be aware of the qualities of the Christian life which demands that we learn to control the inner drives within us. This is true of all the inner drives, but also that of the sexual one. In the light of all of this which I have been saying there is only one bit of advice I can give to teen-agers who want to marry, "Don't." There are too many dangers to make a marriage a matter of playing house and this is exactly what people are doing instead of actually being married, setting up a home, and building certain standards. We trust that you will take these words as they are intended. We know there are teen-age marriages that are working out very very well, but the great danger is immaturity in marriage and this always leads to greater difficulties.

THOUGHT FOR THE WEEK

Life is full of frustrating experiences, some of these are minor experiences such as what people say about us, or that we drive in slow moving traffic, but if we can learn to conquer the little frustrations— the bigger ones will also be conquered through the grace of God.

Christian Labour workers go on strike at Windsor

by Ed Vanderkloet

Mr. Vanderkloet is executive director of the Christian Labour Association of Canada, a government-certified, independent Christian labour movement with locals in Ontario, Manitoba, Alberta and British Columbia.

What the Christian Labour Association of Canada (CLAC) has strenuously and successfully avoided during all these years, namely to go on strike, happened on Wednesday, July 5, 1978. On that day the six employees (all CLAC members) of Seminole Management and Engineering Company Ltd. of Windsor, Ont., refused to go to work and erected a picketline. They did so with the full support of the CLAC; in fact, CLAC representatives are walking the picketline with them. We would like to explain to you how we arrived at this unhappy and un-healthy situation which we deeply deplore but could not avoid.

In September 1977, the employees of Seminole approached Co Vanderlaan, one of our four Chatham representatives, asking him if they could join CLAC and be represented by it. They did this because they needed help and because they had heard good reports about us from other CLAC members in Windsor. (In that area we now represent about 500 workers in 37 companies, mostly small construction units.)

As soon as the Seminole people became members, we applied to the Ontario Labour Relations Board to be officially certified as the representative trade union in this plant, and on October 25, 1977 the Board granted certification without any opposition of the company.

At about the same time we learned that the Seminole company, which makes stamped parts for the automobile industry, operated in a plant and with machinery that belonged to Rayco Stamping Products Ltd. Rayco is another CLAC-organized stampings plant in Windsor employing some 200 workers. (After lengthy and painstaking negotiations CLAC this past spring renegotiated a contract with Rayco.)

We also discovered that the Seminole workers are earning only $4.00 per hour with no fringe benefits whatsoever, not even coffee breaks. This figure is astoundingly low compared to other stampings plants in Windsor. The Rayco workers, for example, although their rates are 60 to 70 cents lower than those earned in other similar industries, are making $5.60 per hour plus a cost of living allowance and substantial benefits. Moreover, further increases will bring the Rayco staff to a wage level of about $7.50 at the end of 1980.

Naturally, CLAC contract proposals to Seminole reflected the prevailing rates earned in several other stampings plants in Windsor. Since they all work exclusively for the automobile industry, there is no reason why in one plant, workers should receive so much less.

However, when we met with the management of Seminole to discuss our proposals, we soon found out that this management was in no way prepared to pay its workers wages that somewhat resembled the average income in that type of industry. In February the company offered a mere 25 cents per hour increase each year for a period of three years with no fringe benefits at all. After numerous meetings, the management increased its offer in April by 10 cents for the first year only. It also agreed to pay for OHIP premiums, coffee breaks and a few other minor benefits but with no retroactive pay. This meant that from October 1977 (when CLAC was certified) to May 1978 there would be no pay increase at all.

The Deputy Minister of Labour provided assistance by sending us an able conciliation officer who tried to break the deadlock, but after several days of talks he gave up and reported to the Minister that he had failed in his mission. He had persuaded the management to increase its offer only slightly, namely to an hourly rate of $5.15 as of January 1981.

The dilemma was discussed at length in meetings of the CLAC Staff Council and it was finally agreed that a strike vote be taken among the employees, however, not before further attempts were made to come to a settlement. These efforts too were futile and on June 5 the employees unanimously voted by secret ballot to strike if no agreement was reached within a month.

Still we did not give up. The Ministry of Labour offered us help in the form of mediation but this offer was turned down by the management. At CLAC's urging, the Ministry tried for a second time to make the management sit down with a mediation officer, however, again without success.

CLAC then took an unusual step by proposing to the management that the despute be submitted to an arbitrator (a neutral, outside person acceptable to both parties) who would have the power to make a final and binding decision. But this last-ditch effort on the part of the CLAC also stranded on the negative attitude of the management.

After eight months of negotiation and frustration and with no possibility in sight to settle the matter, CLAC had no options left but to strike. CLAC's National Board, which was kept informed, gave its unanimous approval to go ahead. And that's what we're at today.

You will perhaps ask: "Why didn't CLAC accept the management's final offer rather than going on strike?" There are several reasons, three of which stand out.

-We do not agree with the usual tactic of always demanding more and more with disregard for the company's economic situation. But neither could we with a clear conscience sign an agreement in the city of Windsor, stipulating rates that would give workers $4.60 per hour (about $9,500 per year) now, and $5.15 per hour (about $10,500 per year) in 1981.

-We have good reason to believe that, had we signed such an agreement, the Rayco plant would soon transfer much of its work to Seminole where the wage rates would be on the average $1.25 lower.

-We by no means believe that *prevailing* wage rates are always *just* rates. In fact, during the negotiations we agreed to come down considerably from our original proposals. However, to sign a contract as offered by Seminole would jeopardize CLAC's good name and credibility as a bona fide trade union that seeks to establish *justice* in industrial relations.

We are deeply aware of the fact that strikes are costly, not only in terms of money but also, and especially, in terms of damaged relationships. Strikes may never be an end in themselves. We abhor the strike weapon for it is a dangerous one and all too often it is abused. But when all honest efforts to reach a just agreement have failed and when even the offer of outside arbitration has been rejected, workers do have the right to defend themselves and their families against serious injustice.

CLAC's Constitution specifically recognizes this in the following words: "All workers, whether acting individually or collectively, have the right to refuse to continue work under an unjust condition, after having exhausted every reasonable means to remove the injustice by means of conference, mediation or arbitration... (Art. 12, Supplement A)"

We hope and pray that this strike will induce the management of Seminole to change its mind and persuade it to pay its employees wages that are just and equitable. But even if this does not happen and the situation deteriorates still further, we will nevertheless feel justified in having taken the painful decision to strike. Seminole is not a small business struggling to keep its head above water.

There is evidence which leads us to believe that Seminole is owned and/or controlled by the same persons who own and operate the much larger Rayco company as well as several other plants in Windsor and Detroit, and that Seminole's insistence on paying such low wages is a deliberate attempt to return the stampings industry to the days of the sweatshop.

We have written this article to inform you as fully as possible about the facts. We ask for your prayers, understanding and support. We can only temporarily help the employees with paying them about $25 per week strike pay. Should you wish to obtain further information, please contact us.

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Politics

A preliminary look at Canada's future

by Dr. Remkes Kooistra

Dr. Kooistra is campus chaplain at Waterloo, Ont., and a member of the government relations committee of the Council of Christian Reformed Churches in Canada.

At the time I wrote this article, we were still in the days of the non-campaign, which means that all politicians were busy with warming-up exercises for an election which had not yet been announced by the Prime Minister. But as we know, there will be no election in the immediate future. Yet it is certainly worthwhile to consider the issues which we as Canadians face today.

The question which immediately arises is whether there are Christian solutions to our current national and international problems and what responsible participation in the discussion of these problems would be required from any Christian.

Let me make one thing clear from the outset. Although I have sought the advice and input from the members of the committee for contact with the government of the Council of Christian Reformed Churches in Canada, this article is a statement of my own, personal opinion.

The economic issue

Abroad, as well as within our boundaries, we recognize that a disturbing disparity continues to accuse us for our mis-management of the economic life of the world. The majority of the world's population lives in poverty. Our technological discoveries have not resulted in greater human dignity everywhere, but rather in the destruction of the fabric of social life in what we call "developing" countries, as well as in the "over-developed" nations of the West.

On the one hand old traditions are broken down for the enjoyment of the products of Western industrialized culture and poor people spend the little money they earn for sweets and spirits by which their health and life style are thrusted into despair and even crime. On the other hand, to make matters worse, the richer, producing part of Canada's population and of the Western world, cannot suggest any better solution for the present problems of inflation and unemployment than to hope for a new short-lived burst of productivity on the dead-end street of consumerism and materialism. A new war would be able to bring renewed prosperty to the already "over-developed" Western world, is what some believe as they remember the Depression before the Second World War.

It is my firm conviction that we ought to look not just for any short-term solutions like tax cuts with a view to the continuation of our present mode of economic existence, but that we must ask the politicians what kind of society of the future they propose to build and which steps they propose and intend to promote for the realization of their ideals.

Each economic measure should be evaluated from the biblical perspective which holds man to be God's steward. We will only be able to contribute to the solution of the persisting problems of hunger and poverty within as well as outside of Canada, if we are willing to listen to the claims of the Word of God and to repent from selfishness. New productivity should be labour-intensive and build a more responsible communal life style. Technology should serve mankind; man should not be the slave of profit for profit's sake or for the sake of the rich. The solution will not be found in the destruction of multinational corporations or in violence as propagated by marxist ideology, but rather in a new Christian concensus of responsibility.

In this connection I am reminded of a pastoral message by the Catholic Bishops of Canada published under the title "A society to be transformed". After the Bishops have explained why capitalism, which considers "profit to be the key motive for economic progress" is unacceptable and why marxism, which degrades the human person to just an economic function, is equally wrong, they write in conclusion: "Many people see clearly that today's dominant ideologies, whether Capitalism or Marxism, contradict Gospel values. Throughout the world these ideologies are expressed in many different social models all of which fail to meet human needs adequately. This is shown by the fact that a search for new social values, goals and structures is a mark of the times. In Canada and elsewhere, much human effort is going into study, debate and action to shape the future. In these events, God calls you to break out of inadequate patterns of thinking and acting, to live new lives, to join all men in building a new society in which there is a real freedom based on love and justice."

I certainly say "amen" to these meaningful words. Positive Christian leadership is needed to analyze and spell out the values that are the warp and woof of party platforms and economic programs. The Christian community as a whole is to take appropriate national action by insisting that all politicians are aware of the insights and ideals mentioned above.

> "...In Canada and elsewhere, much human effort is going into study, debate and action to shape the future. In these events, God calls you to break out of inadequate patterns of thinking and acting, to live new lives, to join all men in building a new society in which there is a real freedom based on love and justice."

Canada's Unity

Christians should take the unity of Canada as a serious issue, which should not just be resolved by a one-sided power display. If we are to promote the federal unity of our country, we are to make our land a place of freedom, security and peace for all.

Just as Christians should be sensitive to the economic disparities of this world, they should also make sure that the ethnic, social and class mosaic of Canada guarantees equal legal opportunity to all and promotes the further development of each contributing stream not only to its own enrichment but also for the benefit of the entire national community. As Christians we wish to see each part develop to its full potential in order to give its own, integral support to the rest of the country. We promote in the country, as in the church, the well-being of all the members as well as that of the entire body. (Ephesians chapter 4 verses 1-16; 1 Corinthians 12 verses 12-26).

We stand for a multi-cultural expression of Canadian unity. As many of us are dedicated to this ideal in educational policy, so we promote the same in the issue of federalism. We need a more positive strategy than to aim only at the defeat of the Parti Quebecois.

When we say that we favour diversity in unity and unity in diversity, we mean much more than the right for francophones to speak French in the courtroom or — for that matter — the right of the Dutch-born Canadians to walk in wooden shoes. Pluralism in culture has in common with motherhood and apple pie that you cannot be against it, but it must be understood in its deeper religious roots. We can only have a truly pluralistic culture if French-speaking Quebeckers can build an educational and social structure that is kept together by a religious framework and if people who choose for their children an alternate school are not unduly penalized for this by paying twice. If the state subsidizes one school with only one alternative, it may end up with a sectarian school of atheism or, at best, agnosticism. State-controlled artificial unity will ultimately destroy itself.

How we will use our natural resources and what we will do to our environment depends to a large extent on the lifestyle we adopt. In this report I would like to remind all our readers of the recommendations for each believer in the report *Man and His World* adopted by the Council of Christian Reformed Churches in Canada.

In all political electioneering, we should be aware of these guidelines in order to make responsible decisions. The recommendations are:

-The Council of the Christian Reformed Churches in Canada *reminds* each and every believer of his task and calling to examine daily what it means to do justice and to be God's righteous steward.

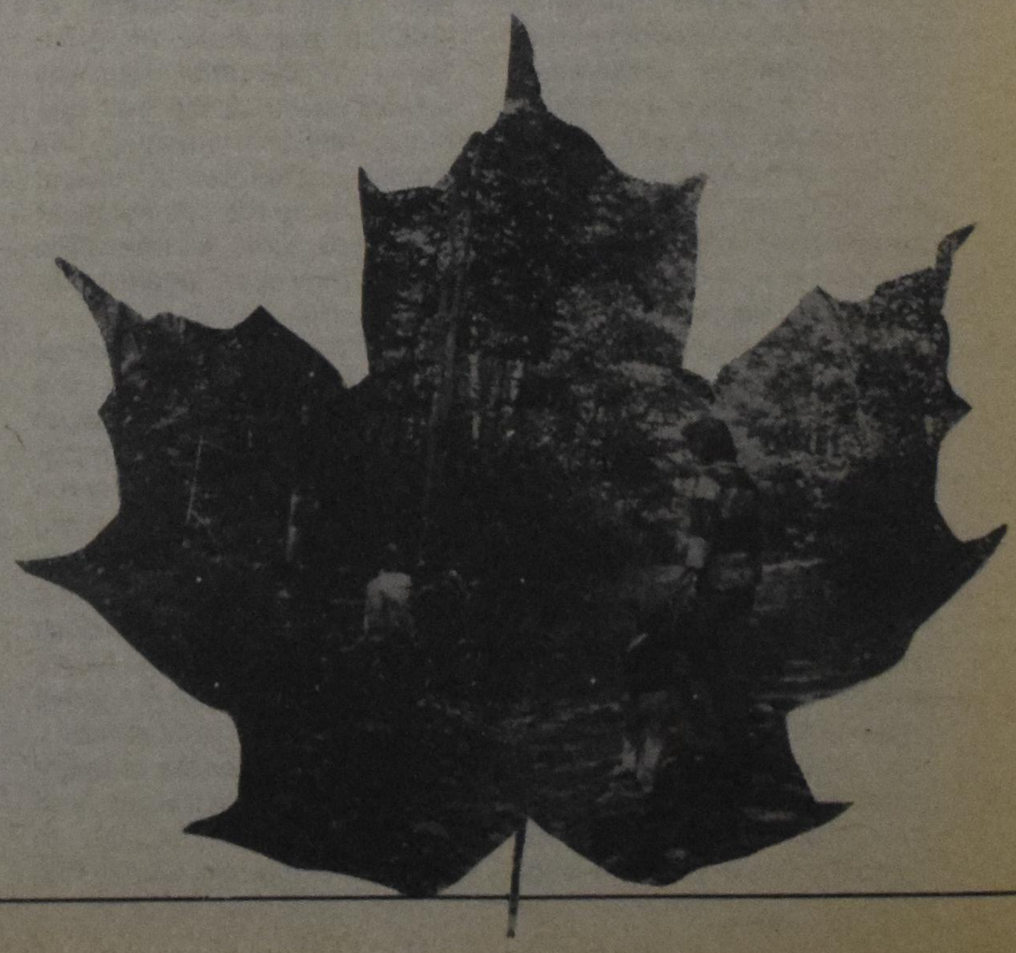
-The Council of the Christian Reformed Churches in Canada *points out* to all believers that we are responsible for our own life style and must be willing to re-examine our life style continually in the light of the Scriptures and with an eye on the changing social and environmental conditions not only in our own country but also in our global community.

-The Council of the Christian Reformed Churches in Canada *requests* all believers to confess his or her sin of selfishness and to repent. Let us confess our sins of secularism and our lack of sensitivity in doing the Lord's will as He requires us to do justice, to love kindness and to walk humbly with our God (Micah 6 verse 8).

-The Council of the Christian Reformed Churches in Canada *urges* all believers to prayerfully consider his or her own pattern of using and sharing the riches and resources of this world and to make any changes necessary in your own life style to keep a free conscience.

-The Council of the Christian Reformed Churches in Canada *invites* all believers to make sacrificial contributions to help those who now suffer from deprivation and hunger. Our Lord has clearly told us where we can meet Him on earth today (Matthew 25 verses 31-46).

Many valuable guidelines are also spelled out in great detail in the report of the Task Force on World Hunger in the Agenda for Synod 1978 of the Christian Reformed Church. All programs of mining, of oil-winning and of tree harvesting must be considered from the point of view of man's righteous stewardship of the world's resources for the continued support of the total world population.



Immigration Policy

A new Immigration Act came into force April 1978. The committee for Contact with the Government has pointed out in a recently published statement that this too asks for continuing watchfulness and alertness from our members of Parliament and from all our people. Canada's population policy only has validity as long as it embodies obedience to the Word of God. I would like to quote from the statement of the Committee about this Biblical perspective:

"Your Committee for Contact with the Government expressed itself during 1975 as being supportive of "such legislation on immigration as will reflect the fact that the earth belongs to the Lord (Psalm 24, verse 1), and has been given to the sons of men (Psalm 115, verse 16) to do justice, to correct oppression (Isaiah 1, verse 17) and to love kindness, while walking humbly with God (Micah 6, verse 8)" (Acts of Council '76, p. 96).

"The concerns of your committee are also shared by the Bishops of the Roman Catholic Church in Canada in their pastoral statement *Strangers In Our Midst*, published in September, 1977. In this statement we are reminded of the fact that our policy should always express our faith in God's promises. The committee quotes with agreement the following excerpt:

'Christians are called to build on earth a society that foreshadows and is itself a sign of the New Jerusalem, the city of God's kingdom come. We have been told that this New Jerusalem will be an open city, with gates on every side to receive a multitude coming from every nation (Rev. 21, verses 12-14). These images show the spirit in which we should be open and hospitable to newcomers. In this regard, we are heirs to the admonition that comes down through the ages as the words of Yahweh: 'If a stranger lives with you in your land, do not molest him. You must count him as one of your own countrymen and love him as yourself, for you were once strangers yourselves in the land of Egypt' (Lev. 19, verses 33-34)'.

"Naturally, it is the task of the church not only to remind the government of its responsibilities with regard to immigrants and refugees. The members of the church also have a direct responsibility. As your committee we can insist that the government maintain high standards in its dealings with people only if the churches themselves are examples of a love which deals with the neighbour as with oneself.

"Immigrants once ourselves, we remember how Canadian church members received us with open doors and hands. We now have the opportunity to welcome new immigrants in the same way, especially in our large cities. We may also lead the way in accepting these people as they are, with their own distinctive cultural values and traditions, without the pain of our discrimination. Sending new immigrants to economically disadvantaged areas may compound rather than solve the problems of these areas. A more realistic approach would be to offer positive incentives for movement to such regions for both Canadian citizens and new immigrants."

As Christians we realize that we face great difficulties for the future as a nation in our present world situation. Yet, we may not shirk our responsibilities, victimized and paralized by fear, nor may we only look for the new heaven and earth without regard for our present situation. Apathy does not save. On the contrary, we may and must work in the service of Christ for His Kingdom which has come and still is coming. It is our task to see evangelism and politics as members of the same body, the Christian community.

We may not omit the proclamation of the Good News of eternal life in Christ in dealing with the suffering of so many around the world and in our own neighbourhood, nor may we just work for the wellbeing of the prodigal son in a foreign environment without the love of his father. The world has a Father and those who know the Father should make this evident by their prophetic words and priestly service.

The Good News of the Gospel if understood in sincerity leads to good politics. The New Testament shows in many ways how the Christian faith is like an ever widening stream. From salvation from sin and death, faith moved on to respectability in public morals and to the promotion of peace for all people. The powers, which usually become destructive if they are not placed in subjection to Jesus Christ, become the strong beams which uphold the many different partitions of a just society. Without evangelism a just society is not possible. With the message of Christ's victory it will surely come. Evangelicalism which turns its back to politics, grieves the Holy Spirit. The spinal cord of politics as well as of evangelism is "faith working through love" (Gal. 5, verse 6).

A bird's-eye look at christian social action

by Ben Vandezande

Political Editor

Imagine the setting: a quiet conference grounds nestled in the rolling hills near Paris . . . (Ontario!) Eighty-five people find their way through the backroads to Five Oaks Christian Workers Centre. The first evening looked like a family reunion as men (mostly) and women from North America and even Australia greeted each other with love and genuine enthusiasm.

They came to talk for the next two days about the general nature of Christian Labour Association of Canada (CLAC). As it enters its 2nd quarter century CLAC wanted to have a close look at its roots, its early beginnings, its impact and its future.

The CLAC has run into opposition since its beginnings. Labour boards across the country have not made the certification of CLAC contracts an easy path. In fact, two of the business agents from B.C. came to the conference a day late because they had to testify at hearings on the right of CLAC to represent workers on a job site.

A growing movement like this also has to struggle to develop a unique christian approach from within. In many ways, the desire to be a christian trade union movement can easily fall prey to many phoney paths of actions. This conference tried to take a close look at what a biblical approach to work, business, the economy and christian social action should be.

There were 5 speeches with a prepared response to each. They asked such questions as: 1) Is Canada open to a variety of cultures and ways of life? 2) Is there room for CLAC in a legal and social way in Canada? 3) Do the spirits of our age in industry and business lead to a God-honouring society? 4) Is the social action promoted by "non-reformed" groups Biblical? 5) Are we being concrete enough in our presenting of alternatives? 6) Do we understand the Canadian situation well enough to be of specific service? 7) Are we shortsighted in our dealings with non-reformed people as to what their positive contribution can be?

These are not questions that can be answered very simply. The conference was a clear reflection of this. In many good ways we have gotten beyond the idea that christian social action is simple to do and that answers for our society can come like the proverbial rabbit from the magician's hat.

But that is why such a conference can be a tremendous help. CLAC is to be congratulated for making such a start. Understandably, the first conference tended to be long on questions and short on answers. We have to get the feel for something like this first. Hopefully, conferences in the future will deal more and more concretely with positive alternatives.

On the first evening someone said to me, "Can you imagine what would happen if someone were to bomb this place?" Indeed, the people there were what could be called a "who's who" of some of the reformed christian social action leaders in North America.

God has blessed us with leaders to give direction to an organized form of christian social action on this continent. Our prayer must be that the leadership given is indeed Biblical but also that it is concrete enough and helpful to the many who look for specific help in forming christian alternatives in their lives as persons and in their communities.

Conference on

Justice in the International Economic Order

Calvin College, August 13 to 19

You are invited to an International Conference on The Responsibility of Christian Institutions of Higher Education to Justice in the International Economic Order at Calvin College, August 13 to 19.

Registration fee, including housing, meals and materials, is $100. If you wish to attend a single lecture, you are invited for the nominal registration fee of $1. All meetings take place in the Gezon Auditorium. For information write to Dr. Nicholas Wolterstorff, Calvin College, Grand Rapids, MI 49506.

PROGRAM

Sunday, August 13, 8:00 p.m.
Opening Worship Service
Rev. Sidney Rooy will deliver the sermon.

Monday, August 14, 9:00 a.m.
Kingdom, Church World
Prof. Herman Ridderbos,
Theologische Hogeschool, Netherlands

Monday, August 14, 1:30 p.m.
School in Society
Prof. Elaine Botha
University of Potchefstroom, S. Africa

Tuesday, August 15, 9:00 a.m.
Theory and Praxis
Prof. Nicholas Wolterstorff
Calvin College, U.S.A.

Tuesday, August 15, 1:30 p.m.
God's Call for Justice
Tjaart vander Walt, Rector
University of Potchefstroom, S. Africa

Wednesday, August 16, 9:00 a.m.
Justice and Injustice
Prof. Wouter Tims
Free University, Netherlands

Thursday, August 17, 9:00 a.m.
The Economic Systems
Prof. Anthony Cramp
Cambridge University, England

Thursday, August 17, 1:30 p.m.
Economic Justice and the Future
Prof. C.M.E. Leistner
Africa Institute, S. Africa

Friday, August 18, 9:00 a.m.
Norms for the Int'l Economic Order
Prof. Bob Goudzwaard
Prof. John van Baars
Free University, Netherlands

Friday, August 18, 1:30 p.m.
Strategies for Change/Preservation
Prof. George Monsma
Calvin College, U.S.A.

Saturday, August 19, 9:00 a.m.
The Role of our Institutions
President Diekema
Calvin College, U.S.A.

President Oh
Korea College, Korea

President Sutarno
Satya Wacana, Indonesia

Rector van der Walt
Potchefstroom University, S. Africa

De Heer Jezus treedt in de bijbel op ons toe

In heel wat gemeenten wordt er veel gedaan aan bijbelstudie. Goed materiaal wordt verschaft. Dat is toe te juichen. Maar . . . waarom, zo is mijn vraag, doet men het op veel plaatsen een jaar, twee jaar, en dan schijnt het weer te kwijnen. Waarom moet bijbelstudie in ons midden steeds weer op gang worden gebracht. Moeten wij er dan altijd met de haren worden bijgesleept om bezig te zijn met het Woord van God?

Ik weet nog goedtoen ik in mijn tweede gemeente kwam en die eerste winter tweehonderd twintig huisbezoeken, vergezeld van een ouderling, aflegde, ik verbaasd stond over de liefde voor Gods Woord bij zoveel gemeenteleden. En de kennis die zij er van hadden was verbazend. Ze kenden Gods Woord en onze belijdenis door en door. Velen hadden heel wat gelezen. En ze leefden er bij. En ze genoten als ze 's zondags naar de kerk gingen om God's Woord te horen. Ze konden er nooit genoeg van krijgen, leek het wel. Ik heb er in die grote gemeente heel wat zien heengaan naar het Vaderhuis met het Woord. Ze dachten er niet aan om aan Gods beloften te twijfelen. Die beloften waren immers ja en amen,wat wilt u meer? Daar kon je op aan. Zoals een oude broeder het zei: De Here heeft het immers zelf zo in zijn Woord gezegd!

In zulke gezinnen lag de bijbel inderdaad voor het grijpen. Men kon er niet zonder. Het was als brood voor hen. Die bijbel sprak hen van de Heer Jezus, en Hij was het Brood des Levens. En ze lazen er ook zo wel eens in, niet alleen na het eten.

"Och" zei iemand, "we lezen na elke maaltijd, soms maar kort, we hebben zeven kleine kinderen, en dan valt het niet mee, maar dan's avonds als we naar bed gaan lezen mijn vrouw en ik een groter gedeelte, soms een paar hoofdstukken, of een hele brief van Paulus. Toch weten de kinderen later dat we niet leven bij brood alleen al lezen we maar een kort gedeelte."

Het persoonlijk verkeer met de Schrift moet steeds gepropageerd worden. Onze mensen behoren de bijbel te kennen, alleen als we de bijbel kennen kunnen we bij de bijbel leven. Zonder het Woord van God gaat het niet in ons leven. Dan komt er kortsluiting. En allerlei narigheid.

Er zijn gelukkig in onze kring nog heel wat open bijbels. Het is echter altijd goed er op te wijzen dat we meer bewustheid moeten tonen ten aanzien van het lezen van en het leven bij de bijbel. De bijbel is immers Gods verbondsboek. Het gaat over Hem en ons en onze kinderen. De Heer wil onze moeilijk te beantwoorden brieven meelezen en beantwoorden, zoals hij handelde met Hiskia. Hij wil ons als wij dreigen te zinken bij de hand grijpen zoals hij eens Petrus redde uit de golven.

Wij lezen en lezen de Schrift om onze zonden te leren belijden, en te pleiten op Gods barmhartigheid en genade. We pleiten op zijn trouw. En de Heer Jezus staat daarbij steeds in het middelpunt. Het Oude Testament spreekt vooral ook over Hem. Hij is de Middelaar Gods en der mensen. Hij is de boodschap van God aan de wereld. De Schriften getuigen van Hem. Grijp dan uw bijbel vaak en lees over de Heer Jezus.

Calvijn heeft eens een mooie zin geschreven: De bijbei is het gewaad waarin de Heer Jezus tot ons komt. In dat gewaad treedt de Heiland op ons toe. En Hij nadert ons telkens verschillend. Nu eens vermaant Hij ons. Dan weer vertroost Hij ons. Nu eens nodigt Hij ons vriendelijk uit. Dan weer moet Hij ons bestraffen. Vandaag onderwijst Hij ons, morgen vraagt Hij ons Hem te volgen, waar Hij ook heengaat.

Als de bijbel zo levend voor u geworden is dat u er de Heer Jezus in ziet, dan heeft de bijbel zijn doel bereikt. Hij moet beleden worden als Verlosser en Zaligmaker, maar ook erkend worden als Heer en Meester. Zo moet Hij gekend worden door de Schrift. Gods openbaring opdat gij gelooft dat Jezus de Christus is.

De Heer Jezus zei tegen de farizeers heel wat lelijke dingen, en terecht, maar eenmaal zei Hij van hen iets moois: Gij onderzoekt de Schriften! Dat moet Hij ook van ons kunnen zeggen, die de bijbel voor het grijpen hebben, in onze eigen taal. Kan Hij het echt zeggen: Gij onderzoekt de Schriften! Het is nodig want die Schriften getuigen van Hem. En bij die Schriften moeten we leven!

J. Van Harmelen

Meer Argentijnen emigreren naar Canada

door John Best, Canadian Scene's Parliamentary Correspondent.

Het is nog niet zo lang geleden dat we aan Hongaren en Tsecho-Slowaken dachten als we het hadden over politieke refugies. Nu komen er echter ook steeds meer mensen uit Latijns-Amerikaanse landen naar Canada. "Wij raken er aan gewend om refugies te zien als refugies waar zij ook vandaan komen", zo zei Michael Molloy, plaatsvervangend directeur van de afdeling van het immigratie departement die zich met deze zaken bezig houdt.

De Regering heeft kortgeleden bekendgemaakt dat het had besloten om ten hoogste 100 zogenaamde "politieke gevangenen" en hun gezinnen uit Argentinie toe te laten. Dit was een moeilijke situatie, omdat de Argentijnse Ambassadeur Estaban Takacs protesteerde tegen de term "politieke gevangenen". "Wij kunnen dat niet accepteren", zo zei de heer Takacs. "Zij zijn in bewaring gesteld omdat wij hen verdenken van terroristische activiteiten en wij hebben tijd nodig om die beschuldigingen te onderzoeken".

De Canadese autoriteiten geven toe dat terrorisme in Argentinie -ontvoeringen, moorden, e.d.-een critisch niveau had bereikt toen de huidige militaire regering de macht in handen kreeg twee jaar geleden en onmiddelijk stappen deed om hier een einde aan te maken. Wij weten wel dat er een vreselijke situatie bestond, zo zei de heer Molloy in een interview. "Daar is een einde aan gemaakt, maar het heeft verschrikkelijk veel gekost".

De immigratie autoriteiten zijn er van overtuigd dat er 100 Argentijnen gevonden kunnen worden in de Argentijnse gevangenissen die in de ogen van de Canadese wetten volkomen onschuldig zijn.

Ondanks de Argentijnse bezwaren tegen de terminologie van de Canadese immigratie autoriteiten hebben de Argentijnse autoriteiten in principe toegestemd mee te werken. Er is tussen de militaire regering in Buenos Aires en de Canadese ambassade een overeenkomst gesloten, waarbij een immigratie ambtenaar wordt toegestaan gevangenen die naar Canada willen emigreren te interviewen. Er wordt hierbij voorkeur gegeven aan gevangenen met familieleden in Canada en aan hen die door andere Canadezen zijn opgemerkt: leidende figuren in kerken of uit de academische wereld bijvoorbeeld. Men denkt vooral aan Argentijnen die voor langere tijd opgesloten zitten—soms wel twee jaar—zonder dat officieel beschuldigingen tegen hen zijn uitgebracht.

Dit is het eerste programma dat ondernomen wordt sinds de nieuwe Immigratie Wet, waarin refugies als een toelaatbare groep immigranten wordt aangemerkt, van kracht geworden is op 1 April j.l. Technisch gezien zijn deze Argentijnen geen refugies, aangezien dit volgens een definitie van de Verenigde Naties mensen zijn die buiten hun eigen land verkeren. Zulke refugies durven niet naar hun land terug te keren uit een gegronde vrees voor vervolging. De Argentijnen horen thuis in een nieuwe categorie van mensen die speciale aandacht verdienen "gezien Canada's humanitaire traditie".

Op deze manier zijn ook zes duizend Chilenen en andere Zuid Amerikanen naar Canada gekomen die hun land ontvlucht zijn toen de regering van Salvador Allende vijf jaar geleden omvergeworpen werd. Op soortgelijke manier zijn er sinds 1975 ook 7.000 mensen uit Vietnam en Cambodja, 9.500 uit de Libanon en 2.150 uit Angola naar Canada gekomen.

PERSOVERZICHT

door Carl D. Tuyl

•Trudeau opende de Calgary Stampede te paard. Het beest gedroeg zich waardig en kalm, maar de kosten voor levensmiddelen, vooral van rundvlees, sloegen op hol. Er was een prijsstijging van 0.9 procent in het levensmiddelen pakket. Daarbij komt dan nog het ontstellende feit dat een Canadees met een gemiddeld inkomen meer dan anderhalve dag per week werkt om zijn belasting te betalen.

•De "gokkerij-oorlog" tussen Ottawa en de provincien kwam weer aan het licht. Loto Canada, belust op meer winst, gaat een meer intensieve loterij beginnen waarbij de goklustige klant zijn eigen nummer kan kiezen. De komputer benodigd voor dit systeem werd aangeschaft in Amerika voor een zacht prijsje: 23 millioen dollar. Kritiek in het Parlement onthulde dat een van de reden voor de aankoop in het buitenland was dat Ottawa de plannen voor deze loterij zo lang mogelijk voor de provincies verborgen wilde houden.

•Meer dan honderdduizend demonstranten marcheerden in Washington om kracht bij te zetten aan de voorgestelde "gelijkheid-van-rechten-clausule" in de Amerikaanse grondwet. De goedkeuring van 38 Staten is nodig om deze clausule aan de grondwet toe te voegen. Op dit ogenblik hebben 35 Staten zich voor deze maatregel, die voornamelijk diskriminatie tegen vrouwen wil uitwissen, uitgesproken.

•De Amerikaanse ambassadeur naar de Verenigde Natien Andrew Young, bekend om zijn loslippigheid, veroorzaakte weer eens een politieke storm in Washington toen hij in een interview zo tussen neus en lippen beweerde dat er waarschijnlijk in zijn land wel "honderden, misschien zelfs duizenden" politieke gevangenen waren. Andere opmerkingen tijdens dat interview waren ook bepaald niet "diplomatiek", vooral niet toen Young zich liet ontvallen dat de dood van zendelingen in Rhodesia waarschijnlijk te wijten was aan het geweld van regeringstroepen in dat land.

•Het interview vond plaats naar aanleiding van de rechtzaken tegen Russiese "verontrusten". De "gerechtelijke" procedure tegen Anatoly Scharansky en Alexander Ginzburg trokken wereldwijde aandacht. In Westerse kringen worden de rechtzaken gezien als een uitdaging aan Carter's nadruk op het nakomen van de Helsinki overeenkomst aangaande menselijke rechten. Dat het Carter ernst was bleek wel uit het feit dat in geheime gesprekken tussen Rusland en Amerika, de President zich bereid verklaarde tot het maken van politieke konsessies om het leven van deze twee Russen te redden.

•Moshe Dayan zal Israel vertegenwoordigen in de komende vredesonderhandelingen met Egypte. We moeten er maar niet teveel van hopen want het Israeliese kabinet heeft al medegedeeld dat de voorstellen van Sadat "volkomen onaanvaardbaar" zijn.

•Israel koncentreerde troepen aan de grens met Syrie, kennelijk met de bedoeling om Syrie te waarschuwen dat Israel de vijandigheden tegen de Christelijke fraktie in Libanon scherp afkeurt.

•Een ontzettende ramp vond plaats in Spanje waar een ontploffende truck vuur sproeide over een kampeer terrein. Het aantal doden bedroeg al meer dan 170, terwijl er weinig hoop is voor tenminste meer dan 100 zwaar gewonden.

•Italie heeft een nieuwe president. Het is 81-jarige Sandro Pertini, een socialist, en veteraan uit het verzet.

Wat doet u eigenlijk, dominee?

Ter Verantwoording.

Eens kwam er een dame zomaar bij me op bezoek in de studeerkamer. Nu gebeurt dat wel vaker, maar ik ontdekte meteen dat deze bezoekster iets speciaals over zich had. Dus ik luisterde met groeiende interesse. Je kunt soms al van te voren zien dat je met iemand van omvang te maken hebt. Nu, ik kwam niet bedrogen uit.

Ik kwam te weten dat deze dame er zoveel verschillende gedachten op na hield en zoveel gecompliceerde gevoelens scheen te hebben, dat ik er zeker van was met een bizonder belangrijk persoon te maken te hebben. Tot mijn verbazing en genoegen vond ik haar veel lijken op ons allemaal, die Calvinist Contact lezen, zodat ik haar Mevrouw C. Contact zal noemen.

Nu, van het één kwam het andere. Ik ben zo gelukkig geweest dat deze speciale dame toestemde om onze correspondentie die op haar bezoek volgde bekend te maken, hetgeen ik dan bij deze doe.

Geachte Mevrouw C. Contact,

Ik vond het aardig dat u even bij me langs kwam. Het was geweldig dat u dat zomaar aandurfde. Want weet u, als mensen zoals u zich vrij voelen om bij me aan te kloppen, dan begint mijn pastorale hart sneller te kloppen. Heus, ik was blij met uw korte bezoekje.

A propos, U maakte dan ook korte metten, wat ik zeer op prijs stel. U viel met de deur in huis zogezegd, en u vroeg me wat dominees zoal uitvoeren overdag. Nou ja, u zei wat verontschuldigend dat u me meestal wel Zondags op de preekstoel ziet en u het aardig vindt dat ik u royaal een groet toezwaai als ik u op de fiets tegenkom op weg naar het postkantoor. En die keer toen u in het ziekenhuis lag en ik even bij u aankwam hebt u dat erg op prijs gesteld. Maar toch, wat doet zelfs een bovenste beste predikant met de rest van zijn tijd?

Ik moet u bekennen, dat toen u dat zo zei, er even iets als een venijnige flits door me heen ging, zodat ik me een beetje een soldaat voelde die zijn bajonet op 't geweer moest zetten. Het was alsof een donker wolkje plotseling een zonnestraal verhinderde lachend door te dringen. Gelukkig, het was maar eventjes. Want al die kilheid verdween als sneeuw voor de zon toen u nogal schuchter maar met een brede glimlach zei; ''Dominee, u bent zo vaak bezorgd over ons. Maar weet u, wij zijn ook bezorgd over u en ik vraag me wel eens af of u denkt dat uw tijd, uw gave en opdracht als predikant goed gebruikt worden.''

Ik kan u niet vertellen wat een opluchting dat voor me was. Ik had verwacht dat u zou zeggen: ''ik denk er vaak aan of u uw tijd en opdracht als predikant wel goed besteedt.'' U voelt wel dat dat heel wat anders is. En nu wou ik u zeggen dat ik het fijn vond dat u het zei zoals u het gezegd heeft. Want nu snap ik ook dat u er echt over in zit of ik mijn taak als predikant die God me gaf wel met voldoening tot zijn recht kan laten komen. Dat is echt een heerlijke ontdekking.

Nu herinner ik me ook een vermakelijk voorval van een paar jaar geleden. Het heeft me uit mijn onnozelheid geholpen. Ik had namelijk, nogal naief, verondersteld dat iedereen toch wel zo'n beetje weet wat een predikant doet en wat hij behoort te doen.

't Ging zo: m'n zoontje was bevriend met een buurjochie, allebei leuke, ondeugende bollebozen. Eens zaten ze samen op een hek en mijn zoontje vroeg aan het buurjochie: ''Wat doet jouw vader?'' ''Oh,'' zei het buurjochie, ''hij is timmerman en bouwt huizen, zo groot'', en hij duidde het aan met z'n armen wijd uitgespreid. ''Ah,'' zei mijn zoontje toen en het was stil tot het buurjochie begon: ''En wat doet jouw vader eigenlijk?'' ''Nou'' zei mijn zoontje een beetje kregelig, ''dat weet je toch wel; hij is dominee.'' Het vriendje, ook niet mals, hield aan, ''Ja, maar wat doet hij dan?'' Mijn zoon schraapte zijn keel, krabde z'n hoofd, liet z'n benen heen en weer slingeren en zei toen wat aarzelend: ''Oh, hij zit op z'n achterwerk, of hij rijdt auto, en soms staat hij op de preekstoel met z'n armen te zwaaien en hij praat een heleboel.''

Toen mijn buurman die dit hoorde het mij later vertelde, heb ik hartelijk gelachen. Maar sindsdien ben ik me er wel meer van bewust geworden dat ik wel kan weten hoe God me mee laat werken aan zijn grote gebouw onder de directie van Zijn grote Zoon die ook timmerman geweest is, maar het valt niet altijd op. En zo ben ik maar blij dat u door uw bezoekje mij er weer even op attent gemaakt hebt.

Maar, nu moet u me toch verontschuldigen want het werk wacht weer. Het is wel zomer en ik heb geen gewone catechisatie, alleen belijdenis catechisanten; er geen officieel huisbezoek alleen sommige gezinnen en personen hebben speciale aandacht nodig . En ja, het is mijn beurt om een onderwerp in te leiden voor de Mr. and Mrs. club, en dat zou ik voor geen geld willen missen. Ik moet ook nog een stukje schrijven voor een weekblad en een paar telefoontjes afhandelen voor het Classicale Studenten fonds en wat brieven schrijven, en me prepareren voor het Home Mission Committee, bovendien moet ik nog even naar 't ziekenhuis. En, o ja, nog even een paar preken maken voor zondag en een trouwmeditatie voor morgen. Mag ik daar de volgende keer over schrijven? Ja?

Hartelijke groeten,
Pastor Peter Slys
Lacombe, Alta.

Citaatje

Laten de christelijke scholen het volhouden om hen verzen, liederen en teksten uit het hoofd te laten leren.

't Is een zegen voor later.

In gedachten zie ik over 50 jaar weer een oud vrouwtje op bed liggen.

Dan geen ''Hijgend hert'' meer, maar ''Evenals een moede hinde''.

Dan geen ''Er ruist langs de wolken'' meer, maar ''Eens, als de bazuinen klinken''. Wie weet, ook wel: ''We shall overcome''.

Maar...leren kinderen nog uit 't hoofd, op school, in de kerk, thuis?

Op wat je jong leert, teer je als je oud bent.

Ook op het ''versje-opzeggen''.

Ds. J. Wilschut, Kanttekeningen, Dordrecht (Foris) 1977, blz. 12.

Waardeert U
CALVINIST CONTACT?
Bestel een
abonnement
voor een
vriend.

Winnipeg heeft een arbeidsbureau voor haar bejaarden

door F.S. Manor, Prairie Correspondent, Canadian Scene

Een van de tragedies van het moderne leven is het effect dat de inflatie heeft op de levensstandaard van onze bejaarden. Dit is vooral betreurenswaardig voor hen die op vroegere leeftijd met pensioen gegaan zijn omdat men hierop aandrong bij hen of om gezondheidsredenen.

Tussen twee haakjes, we zien hier weer eens hoe snel sociologische veranderingen plaats vinden. Een paar jaar geleden werd er nog overal gepropageerd dat mensen eigenlijk op 55 tot 60 jarige leeftijd met pensioen moesten gaan om plaats te maken voor technologisch beter getrainde jonge mensen.Vandaag aan de dag is het verboden om mensen te dwingen op 65-jarige leeftijd met pensioen te gaan, en het komt meer en meer voor dat mensen met de volledige goedkeuring van hun werkgever blijven werken tot de 70-jarige leeftijd. Plotseling schijnt men er achter gekomen te zijn dat een lange ervaring net zo belangrijk is als een technologische opleiding.

Zij die door blijven werken doen dat vaak omdat zij er tegenop zien hun levensstandaard waaraan zij gewend zijn op te geven. En vanwege de inflatie zijn er nu veel mensen die op vroegere leeftijd met pensioen gegaan zijn, die opnieuw werk zoeken. Zij zoeken een bijbaantje om de eindjes aan elkaar te kunnen knopen en wat meer te kunnen genieten van wat wij zo euphemistisch de ''sunset years'' noemen.

In Winnipeg is met financiële hulp van de federale regering een Senior Citizens' Job Bureau opgericht, dat op 1 Juni haar deuren heeft geopend. Het bureau is gevestigd in het centrum van Winnipeg en wil over een periode van 18 maanden eens zien of het zin heeft zulke bureaus te hebben. Meestal gaat het om kleinere baantjes die door ouderen gedaan kunnen worden, die het dan wat goedkoper kunnen doen omdat de door de vakbeweging vastgestelde tarieven hier niet gelden. Er zijn nu al meer aanvragen voor dergelijke karweitjes dan er beschikbare arbeidskrachten zijn. Zo is er bijvoorbeeld altijd vraag naar tuinlieden en voor wachtslieden wier taak het alleen maar is om te kijken of alle deuren van kantoren en fabrieken op slot zijn.

Er worden vaak vrouwen gevraagd om zieken of gebrekkigen gezelschap te houden. Er zijn baantjes die in verband staan met bepaalde gelegenheden, zoals bruiloften, baantjes bij zaken die evenementen als seminars organiseren, e.d. Er is altijd wel wat werk te vinden voor timmerlieden, schilders en behangers, electriciens en boekhouders, maar daarnaast zoekt men ook vaak naar mensen voor het schrijven van uitnodigingen het maken van naamkaartjes, enz.

Het is echter toch maar een sombere gedachte dat onze gemeenschap vanwege onze bedroevende economische situatie, onze bejaarden beroofd heeft van een toekomst die zo rooskleurig leek te zijn dat zij hun goedbetaalde banen er voor opgaven.

Frekie

Wanneer 's middags om vier uur
onze schoolbel was gegaan
en we gingen voetbal spelen,
dan kwam Freek er altijd aan.

Frekie woonde in de buurt
maar zat niet op onze school
Hij was een debiele jongen,
een mongool.

Meestal riep er iemand wel:
''Kom maar, Frekie, doe maar mee''.
Welke kant hij uit moest schoppen,
daarvan had-ie geen idee.

Maar we legden soms de bal
op twee meter van het doel,
en we riepen: ''Schieten, Frekie!''
En hij trok een ernstig smoel.

Als het raak was, dook de keeper
mooi naar de verkeerde kant,
en 't was goal, en dan was Frekie
kampioen van Nederland.

Misschien vind je Frekie zielig.
Ja. Bedenk er dan maar bij,
dat ik niet vaak iemand aantrof
die zo blij kon zijn als hij.

Uit ''Berichten voor bezorgde kinderen'', door Willem Wilmink.

de levensgeschiedenis van Pieter Vermeulen

door Gé Verhoog

22

Gemeente Velsen ©

"Natuurlijk," zegt de meester, "maar nu nog niet; jullie weten wat er gaat gebeuren; we hebben allemaal een vers geleerd en een tekst..."

"Ja, die wil ik nou opzeggen, meester!"

"Nee, ik meester," roept een ander, "ik stak het eerst m'n vinger op!"

Grote verontwaardiging. "Ah! Wat ben jij een groot liegbeest! Ik was het eerst."

"Kinderen!" klinkt de sonore stem van de meester, "Stilte! Als we Kerstfeest willen vieren, moeten we niet zo lelijk doen tegen elkaar. Ik zie, dat enkele ouders zijn meegekomen en dat is erg plezierig..."

"Meester, me fader het gezegd, datie liever naar Hein gaat en..."

"Meester,me fader zegt dat me moeder gek is omrede ze naar het feest wou. Nou is ze er toch." Triomfantelijk steekt een meisje haar hand op naar haar moeder, die met een opgeblazen gezicht achterin een plaats vond. "Meid, hou je kop," schiet haar stem uit, "wat zel de meester wel denke."

De Zeeuw voelt zich geheel gast; hij zit met zijn vrouw op de voorste rij en steekt als een toren boven alles uit, maar het deert hem niet. Hij doet wat hij wil en hij wil nu dit geintje meemaken, ozo.

"We gaan zingen, wat juffrouw Bregje ons heeft geleerd," gaat de meester onverstoorbaar door, "jullie kennen het goed, laat de vaders en moeders eens horen, hoe het klinkt."

De inzet van het "Stille nacht" is weinig harmonisch en niet allen eindigen gelijk aan het eind van de regels; het wordt gezongen als een ploeteren tegen stormkracht tien, maar het klinkt de meester als de mooiste zang in de oren. Een half jaar geleden wisten de kinderen nog niet, wat zingen was — hadden nooit gezongen en nu...

"Juf! Magge we nou meteen zingen van de herdertjes?"

Juffrouw Bregje begint meteen aan de herdertjes, vooruit maar, dan zingen ze het vanavond maar twee keer, hindert niet. Als kinderen willen zingen, laat hen zingen, wie zal hen tegenhouden?

Mijnheer Oosterhof is voor de bewaking van de orde; hij moet hier en daar wat enthousiasme afremmmen en nieuwe beukpartijen voorkomen, maar over het algemeen gaat het goed en de feeststemming roest door de school heen.

De meester ziet door de kleine ramen schimmige figuren naderbij sluipen, ietwat gebogen om niet gezien te worden, schuifelen ze tot onder de ramen en loeren stil naar binnen: hij doet als ziet hij de Natte niet en Hein en daar is ook de man van de hondekar — de meester vertelt rustig door. Zoals altijd inspireert de naar hem luisterende kinderschaar hem tot een zich diep inleven in de historie en boeit het hem zelf, waardoor hij de spanning vanzelf uitstraalt naar de kinderen.

Dan wordt weer gezongen, het gaat al beter, want de zenuwen schijnen tot rust te komen. Het ogenblik breekt aan, dat de kinderen naar voren mogen komen om de uit het hoofd geleerde tekst op te zeggen. Heiltje is de eerste, parmantig staat ze voor de rumoerige menigte, maar als haar lichte stem begint, is het ineens stil. "En de engel Gabriel werd van God gezonden naar een maagd, genaamd Maria..."

Een vreemde ontroering bekruipt even juffrouw Vermeulen. Dit kind, geboren op deze heilloze Heide — zoals ze daar staat vol overgave de tekst opzeggend, amper beseffend wat ze zegt — ook dit kind hoort bij de grote kudde van Jezus, ook voor haar is het gebeurd in die stal daar in het verre Bethlehem.

Juffrouw Bregje staat er glunderend bij, als de kinderen één voor één hun tekst opzeggen, het gaat bij de een beter dan bij de ander en de jongens laten merken dat ze voor de hele groep Heienaars hier niet bang zijn. Vol bravoure staan ze daar: "Vrees niet, Marie-"

"Maria," verbetert juffrouw Bregje vriendelijk knikkend.

"Marie, want je — je zal een kind krijge — je moet em noeme Jezus. Dat ging effies goed!" gnuift hij om dan vrolijk met z'n kopje te zwaaien: "Krijg ik nou sukkela?"

De meester haakt in op de tekst: de jongen heeft de naam Jezus genoemd en hij vertelt nu, wat deze naam inhoudt. Als altijd zijn de kinderen en ook de ouders uiterst verbaasd, dat ze die naam zomaar niet mogen gebruiken: is vloeken nu werkelijk zo erg? Wat moeten ze anders, als ze nijdig zijn?

De deur gaat open en de juffrouw van de meester komt binnen met een ketel vol dampende chocolademelk; een oorverdovend gejuich golft op — wat een feest. Mijnheer Oosterhof en juffrouw Bregje helpen met inschenken; het kost grote moeite alles te organiseren, maar eindelijk heeft ieder de dampende chocolade met de krentenbol; het is een slurpen en smakken maar ze genieten intens. Dit heeft nooit iemand beleefd op de Heide.

Deze houten ruimte met de twee petroleumlampen aan de balken zoldering is een oord van warmte en verkwikking; sommige ouders zijn sluiks binnengekomen en drinken mee terwijl hun bruine tanden in een krentenbol happen.

Voor het tweede gedeelte begint, gaat de deur open en komt de heer Hovy binnen; er valt een stilte maar de heer Hovy heeft meteen de juiste toon te pakken en zet zich naast de kinderen op een bank neer, vragend om chocolade terwijl hij zelf een kopje heeft meegenomen — een daverend gelach.

De meester heeft enkele vrouwen buiten de deur zien staan die schijnbaar niet binnen durven komen; hij gaat naar hen toe: "Kom maar binnen."

"Niks hoor," weren ze af, "we komme allenig maar de kindere afhale."

"Dan kunnen jullie toch beter binnen in de warmte wachten? Kom toch binnen!" Zo wordt er weer in elkaar geschikt en blijkt er altijd plaats te zijn; er valt een stilte als mijnheer van Apeldoorn een boeiend verhaal gaat vertellen. Het is sentimenteel en natuurlijk gaat het over barre kou en verstoten kinderen, maar alles komt op Kerstavond thuis en kan men het feest vieren in vrede en blijdschap. Het verhaal wordt ademloos aangehoord door de kinderen, maar bizonder door de ouders. De ruwe basten hebben ergens toch altijd een kleine zwakke plek.

De Kerstfeestviering loopt ten einde; ieder kind gaat overgelukkig met een sinaasappel terug, de gevorderden die een tekst hebben opgezegd, ontvangen een leesboekje erbij, dat ze verrukt in de hoogte gooien en weer opvangen om dan hard weg te hollen, opgetogen schreeuwend.

Het is laat, als de meester en zijn vrouw in hun woning terug zijn; er ligt een blijde lach op hun gezicht, een dergelijk Kerstfeest hebben zij nog nooit beleefd.

"Het was goed," zegt de meester en zij stemt in: "Het was een wonderlijke, rijke avond."

"Ik weet nu, wat het zeggen wil: geloof in Jezus, die kwam voor een wereld verloren in schuld," zegt de meester, "hoe kunnen wij dit meer beseffen dan juist hier op de Heide — Hoe waar is het, die kracht van het geloof, van de Bijbel, van het christendom-"

In het oude Velsen hebben enkele veldwachters een verblijf in één van de kamers van het "Regthuys". Ze zijn aangesteld om de rust te verzekeren tijdens het graven van het kanaal; is het gereed, dan zijn hun diensten overbodig geworden.

Deze avond worden hun diensten niet gevraagd. "Heb je ooit," zeggen ze tegen elkaar, "dit is de avond voor de herrie en gevechten; zitten we hier te wachten en er is geen herrie en ze vechten niet — nooit zoiets beleefd op de Hei..."

Ze beseffen niet, dat er gezongen is op die barre hei en God heeft in Zijn boeken geschreven, dat deze verachte, diep-gezonken heibewoners Hem dezelfde lof hebben toegezongen als eens de engelen in Efrata's velden.

De mannen die het kanaal gegraven hebben. De foto is wat donker, maar het lijkt er op dat de meeste mannen baarden hadden. [1876-1878] [Gemeentearchief velsen]

15 De strenge winter zet zich voort tot het voorjaar achttien-honderd-negen-en-zestig; er wordt bittere armoede geleden, want de kanaalwerken liggen volkomen stil. Geen werk, geen verdienste is de stelregel van de Kanaalmaatschappij; een oorzaak van het feit, dat de meester en zijn vrouw hun naam voorgoed vestigen en bevestigd zien op de Heide.

"Een vreemde eend in de bijt," Zo heeft men hem begroet.

"Een lillijke pottekijker," zei een snelle beoordelaar.

"Hij hoort bij de fijnen," ontdekte men.

"Ik geloof waarachies, dat de man 't goed meent." Het aarzelende begin van een ander oordeel.

De meester ziet steeds kans de keten binnen te komen zonder eruit gegooid te worden, omdat hij voorgeeft over de kinderen te komen praten: vanzelf komen dan ook andere zaken aan de orde. Duidelijker dan ooit beseft hij dat armoede en geen loon vijanden zijn, die men niet moet onderschatten. Daarom wandelt hij in de felle Noordooster de lange weg naar Velsen, waar hij op het buiten "Velserbeek" door mevrouw van Tuyll wordt ontvangen. Hij heeft de hoge hoed, die zijn normale hoofdbedekking is, verruild voor een bontmuts en bedenkt, dat een rijtuig wel plezierig zou zijn: de ijzige kou is hier heel wat ijziger dan in de stad. Onlangs heeft hij iets gehoord van een wonderlijke nieuwigheid: een velocipede: twee wielen en dan trappen, hoe kan het mogelijk zijn. Er wordt wat uitgevonden deze tijd. De meester maakt zich er niet druk over: alle nieuwigheden kosten geld en hij heeft een prima gezondheid en twee goede benen, voorts is lopen gezond. Hij heeft nooit eigen gerij bezeten en zal dit nooit bezitten. Is hij ooit ergens te laat gekomen? Nee toch? Alles is een kwestie van planning. Zijn salaris is niet toereikend voor uitspattingen en als hij geld over zou houden, is er wel iets anders om aan uit te geven.

Mevrouw van Tuyll ontvangt hem in de zitkamer, die uitziet op de strook heesters en grasland, dat straks door het kanaal zal worden doorsneden. "Wij hebben het al besproken," een begrijpende glimlach glijdt over het gezicht van mevrouw van Tuyll, "misschien ben ik uw vraag al voor als ik u vertel, dat de Boreels en de Del Courts en wijzelf de heide-bewoners door de ergste nood heen zullen helpen met gaven in natura zoals erwten, bonen, rijst, gort, spek en wollen dekens."

De meester zucht verlicht; dit had hij niet kunnen denken. De gang naar deze families viel hem niet zo zwaar, want hij vraagt het voor de bewoners van de Heide, maar dat een dergelijke gulle oplossing hem reeds wachtte, heeft hij niet durven vermoeden.

"Wij willen u voorstellen, de distributie ter hand te nemen," zegt mevrouw van Tuyll met de lach, die haar zo innemend maakt, "u bent het middelpunt geworden en hebt ontzag en gezag, daarom . . . " Ze maakt de zin niet af, want na een licht tikje op de deur komt mevrouw Boreel binnen. "O, ik wist niet, dat je bezoek had, ik meende dat niemand de moed had de warme kachel te verlaten in deze kou. "Ze herkent de meester, begroet hem uiterst vriendelijk. "Mijnheer Vermeulen, dit is een aangename verrassing." Ze staat even in gedachten, wat mevrouw van Tuyll doet lachen: "Je loopt met een plan rond, Marie."

"Een loffelijk streven, gevolgd door een plan," mevrouw Boreel schuift haar stoel iets dichter bij het vuur, "heerlijk deze warmte, wat zal een bittere kou worden geleden op de Heide." Ze klapt ineens verschrikt voor haar mond: "Nu lijk ik op de brave dichter Tollens, "wat is het koud, hoe zullen de arme mensen lijden in deze koude, wat gelukkig zijn wij, dat wij het warm hebben . . . ."

De meester schiet in de lach. "Ik heb van mevrouw van Tuyll al vernomen dat u het niet bij de woorden van Tollens houdt, maar daden gaat verrichten."

Nadrukkelijk knikt mevrouw Boreel. "Ja, we moeten helpen, dat is plicht. U kent onze plannen? Neemt u inderdaad de verdeling in beheer? Dan komt alles in orde."

Vlieg met ons per charter.

14-60 dagen Charter klas tarief naar Amsterdam, voor $369.00 vanaf Toronto

Of uw verblijf in Europa slechts 14 of 60 dagen is, U kunt nu met een gewone lijnvlucht van de KLM of CP Air op een speciaal laag charter tarief naar Amsterdam vliegen. Dit is de soepelheid waar u naar uitkeek! Vertrekken wanneer u wilt, wegblijven zo lang u wilt! En KLM en CP Air waarde en service krijgen voor charter prijs. Hier zijn de voordelen:

***Nieuw voor 1978. U kunt het KLM/CP Air tarief gebruiken of u nu voor 2 weken naar Europa gaat of er 60 dagen wilt blijven.**

***U kunt elke dag* per CP Air of KLM vlucht vanaf de gemakkelijke Terminal 1 op Malton Airport naar Amsterdam vertrekken, of per KLM vlucht vanaf Mirabel, Montreal. Reis in een ruim vliegtuig en geniet van wereldvermaarde service.**

***Uw verblijf in Europa kan zo lang of kort zijn als u wilt binnen de 14-60 dagen periode. En u kunt vertrouwen hebben in KLM en CP Air vluchten of er nu weinig of veel passagiers zijn. Geen risico's dat een vlucht wordt afgelast wegens gebrek aan passagiers.**

***In vergelijking met andere tarieven kunt u besparen. Bijvoorbeeld: er bestaat geen weekend toeslag! En als u met kinderen reist kunt u zelfs nog meer besparen. Bespaar met kinderen van 2-12 met het gebruik maken van 50% van de 22-45 of 14-21 dagen excursie tarieven. En kinderen onder de 2 reizen vrij.**

*Vanaf Toronto, behalve op zaterdag vanaf 30 april. Vanaf Montreal, behalve de maandagen voor 13 juni en na 12 september.

Nieuw! De boekingstermijn voor CCF en Apex tarieven naar Amsterdam is, met ingang van heden, verlaagd tot 30 dagen voor vertrek. Als u boekt, betaalt u $50 inleggeld die niet opeisbaar is, terwijl 30 dagen voor vertrek het volle bedrag moet worden betaald. Nadien is er een $100 opzeggingsboete. Wij raden u aan een opzeggingsverzekering te sluiten. Informeer bij uw reisbureau.

De duur van uw trip (14-60 dagen) is exclusief de vertrekdag.

Canadian Air Transportation Tax (Luchthaven belasting) is niet inbegrepen. (max. $8.00 per persoon)

Echter, op enkele vluchten hebben we slechts een beperkte capaciteit. Bel een Reisbureau in uw omgeving en maak uw afspraken ... spoedig.

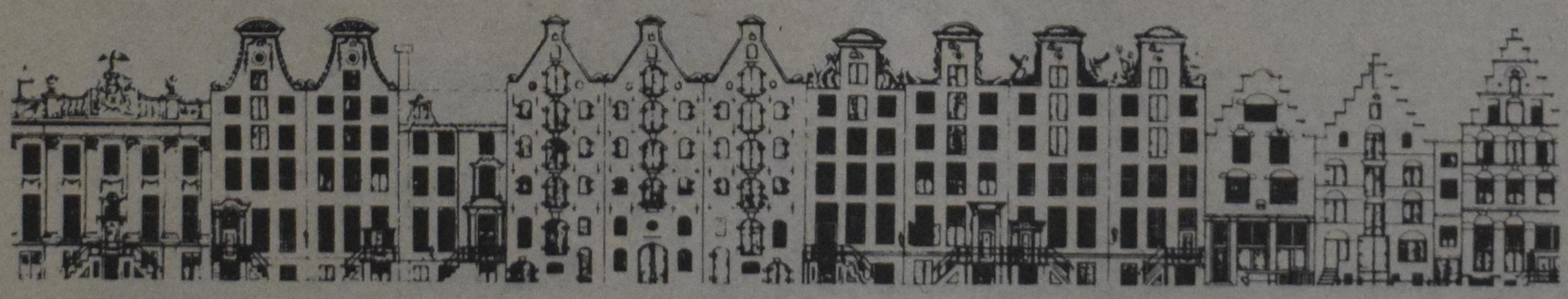
Bekijk deze lage Charterklas tarieven eens:

	van Toronto	van Montreal
30 juli - 26 augustus	419.00	399.00
27 augustus - 30 september	389.00*	369.00*
1 oktober - 11 december	369.00*	349.00*

*Reis buiten het hoog-seizoen en bespaar!
Tarieven na 1 mei zijn afhankelijk van goedkeuring van de regering.

En maak gebruik van Hollandse voordelige autohuur tarieven vanaf $129.00 per week met een ongelimiteerd aantal kilometers.

KLM CP Air



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Inleiding

Immigratie is één van de belangrijkste invloeden op het Canadese leven. Dat is altijd zo geweest.

Immigratie beinvloedt ons op cultureel, sociaal en economisch gebied, zowel binnenslands als internationaal.

Om ervoor te zorgen dat immigratie Canada's belangen in de hand blijft werken zijn er enkele belangrijke wijzigingen in onze immigratiewet aangebracht. En of U nu een vijfde generatie Canadees bent of een bezoeker, U behoort te weten wat deze wijzigingen zijn.

De wijzigingen

Gedurende de laatste vier jaar hebben individuelen en organisaties voorstellen geopperd voor wijzigingen in Canada's immigratiewet en beleid.

Vele van de ontvangen reacties zijn in de nieuwe immigratiewet verwerkt, met de bedoeling voor de komende jaren een ieder's belang het best te behartigen.

Voor de eerste maal zijn de fundamentele doelstellingen en principes van onze immigratiewet in de wet zelf duidelijk uiteengezet. Alle andere voorzieningen van de wet en de manier waarop zij door immigratiebeambten uitgevoerd worden volgen nu uit deze doelstellingen en principes:

Non-discriminatie. Familiehereniging. Humanitaire zorg voor uitgewekenen. En het bevorderen van Canada's economische, sociale en culturele doeleinden.

Zegt U misschien: dit zijn alleen maar woorden? Dan moet U maar verder lezen, want de rest van de nieuwe wet is met zorg opgesteld, zodat het voor Canada mogelijk is haar woord waar te maken.

Invloed op immigranten en bezoekers

Voortaan moeten immigranten die hier komen om te werken of te studeren alle regelingen treffen voor ze in Canada aankomen. Niemand kan zijn positie wijzigen terwijl hij in Canada is.

Canada heeft het begunstigen van immigratie van een ruime klasse van nauwe verwanten altijd toegestaan. Onder de nieuwe familieklasse kunnen Canadese burgers thans ouders van elke leeftijd begunstigen.

Canada heeft altijd uitgewekenen binnen haar grenzen beschermd, in overeenstemming met een Verdrag van de Verenigde Naties. Deze bescherming wordt nu door de Canadese wet bekrachtigd. Bovendien bepaalt een nieuwe klasse van uitgewekenen wie van hen in aanmerking komen voor het zich opnieuw vestigen in Canada, zowel als wanneer en hoe.

Het burgerrecht van hen die betrokken zijn in immigratie onderhandelingen geniet onder de nieuwe wet betere bescherming.

Deportatie zal niet langer de enige strafmethode zijn. Er zijn thans minder drastische alternatieven voor kleine overtredingen van de immigratiewet. Immigratie zal niet makkelijker zijn, maar wel duidelijker bepaald. Immigranten en bezoekers behoren te allen tijden hun Canadese Regeringsvisumbureaus te raadplegen alvorens zij iets gaan ondernemen. Op die manier weten ze precies waar ze aan toe zijn als ze uit het vliegtuig stappen.

Invloed op Canadezen

De nieuwe immigratiewet is een plan voor de toekomst. Het is een soepel plan dat rekening houdt met onverwachte wijzigingen. De invloed ervan op de samenstelling van de Canadese samenleving zal subtiel en verdragend zijn. Onder de nieuwe wet zullen de federale en provinciale regering vele verantwoordelijkheden tèzamen dragen. Daartoe zullen formele overeenkomsten met de Provincies gemaakt worden omtrent immigratieplannen en -beleid.

Een dergelijke overeenkomst is kort geleden inderdaad reeds tot stand gekomen met de provincie Quebec.

Elk jaar zal het aantal immigranten dat toegelaten kan worden bekend gemaakt worden, nadat federale-provinciale discussies hebben plaats gehad. Dit aantal zal afhangen van nationale, gewestelijke, economische en sociale doeleinden. Immigranten zullen aangemoedigd worden om zich te vestigen in plaatsen waar hun speciale aanleg werkelijk gebruikt kan worden. Het vestigen in plaatsen waar werkgelegenheid een probleem is zal hun worden afgeraden.

Over het algemeen zullen onwettige immigranten de wet moeilijker vinden dan tevoren, evenals zij die onwettige immigranten te werk stellen.

De nieuwe wet zal natuurlijk onze traditie van krachtige bescherming tegen internationale misdadigers en terroristen voortzetten.

Op deze wijze en nog vele andere manieren kan onze nieuwe immigratiewet Canada slechts sterker maken en een betere plaats om te wonen.

De toekomst

De toekomst van immigratie naar Canada kan niet door een serie strenge regelingen vastgelegd worden. Canada's nieuwe immigratiewet verenigt menselijkheid, recht, internationale verantwoordelijkheid en aanpassingsvermogen op een wijze zoals geen land ter wereld ooit gedaan heeft.

We zijn er trots op. En we nodigen U uit er meer over te weten te komen door het aanvragen van uitvoerige pamfletten bij Uw dichtstbijzijnde Canadese Immigratiebureau.

Employment and Immigration Canada
Bud Cullen, Minister

Emploi et Immigration Canada
Bud Cullen, Ministre

Canada's Immigratie Wet is veranderd

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Notes of Thanks

HOEKSTRA: We sincerely like to thank all our relatives and friends, Zion, Hebron and Niagara Falls congregations, who supported us with their prayers, cards and kind deeds. Through this we have experienced God's comfort and grace in our time of need.
Henry & Tilly Hoekstra and family, Niagara Falls, Ont.

VAN MARRUM: We express our heartfelt thanks, first to God and also to our children and grandchildren and friends for making our 35th Wedding Anniversary such a happy day for us. Gerlof en Tine Van Marrum, R.R. #3, Wellandport.

Births

BOVEN: With all praise and thankfulness to our Heavenly Father, the Creator of life, we are happy to announce the safe arrival of our first born, MATTHEW FREDRICK. God entrusted Matthew into our care, June 28, 1978. Proud parents are Fred and Ruth Boven (nee Breukelaar), 44 Hollister Rd., Etobicoke. Matthew is the first grandchild for Mr. & Mrs. F.H. Boven, Rexdale and fifth grandchild for Mr. & Mrs. J. Breukelaar, Brampton.

HOLLANDER: With praise and thanksgiving to the Lord for entrusting in their care another child, Jack and Elly Hollander would like to announce the birth of their son, JOSHUA HENDRIK, born on June 21, 1978. He is a brother for Julia. Grandparents are Mr. & Mrs. Henk Van Meggelen of Rexdale, Ont. and Mr. & Mrs. Chris Hollander of Holland Marsh, Ont.
85 Downey Dr., Bolton, Ontario.

KLINGENBERG: We thank God with praise and joy for the birth of a healthy girl, REBECCA ALISON, born July 9, 1978 to Garry and Ruth. First grandchild to Jack and Alice Klingenberg and second to Richard and Betty Elema.

VAN TUYL: We thank the Lord for the safe arrival of our third child, a daughter, SARAH, born on Monday, June 26, 1978. A little sister for Adam and Matthew. Happy parents are Leo and Tina Van Tuyl (nee De Boer), 25 Fallingbrook Dr., Fonthill.

VERHEUL: Brian and Nanda (nee Vander Woerd) thank the Lord for the safe arrival of their first born daughter JANINE WIJNANDA at 6 lbs. 9½ oz. on July 12, 1978 at Lion's Gate Hospital, Vancouver, B.C. Proud grandparents for the first time are Mr. & Mrs. John VanderWoerd and Mr. & Mrs. Richard Verheul, both of Burlington, Ont.
Box 2245, Squamish, B.C.

Engagements

KLOOSTER-VAN HELDEN: Mr. & Mrs. A. Van Helden are happy to announce the engagement of their son, JOHN ARIE to JOYCE LOIS, daughter of Mrs. Lois Klooster, all from Georgetown, Ont.

Marriages

BRANDSEN-VYFVINKEL: Mr. and Mrs. Wm. Brandsen of Burlington are happy to announce the forthcoming marriage of their daughter, WENDY ANN to PETER VYFVINKEL, son of Mr. and Mrs. J. Vyfvinkel of St.Catharines. The wedding ceremony will take place the Lord willing on August 5, 1978 at 3 p.m. in the Trinity Christian Reformed Church, St.Catharines. Rev. R.J. Sikkema officiating. Future address: 10 Reid Drive, Apt. #404, Streetsville, Ont. L5M 2A7.

HAAN-BELDMAN: Mr. and Mrs. Henk Beldman of Dorchester, Ont. are pleased to announce the forthcoming marriage of their son, JAN HENRY to YVONNE HAAN of Strathroy, Ont. The ceremony will take place, the Lord willing, at the Westmount Chr. Ref. Church of Strathroy on Saturday, July 29 at 3:30 p.m. Rev. A. Beukema of London Bethel Chr. Ref. Church officiating. Future address: 121 Gardenwood Drive, Apt. 1, London, Ont. N6J 3M5.

HEIDBUURT-VANDER LAAN: Mr. and Mrs. Ate Heidbuurt of Strathroy, Ont., are happy to announce the forthcoming marriage of their daughter, ANNE to LUBBERT, son of Mr. and Mrs. Tije Vander Laan of Grimsby, Ont. The wedding ceremony will take place D.V. August 18, 1978. At 7:00 p.m. in the Ebenezer Chr. Ref. Church of Jarvis, Ont. Rev. Philip Stel officiating.

KLEER-SUK: Bill Suk and Willy Kleer wish to announce their marriage, which took place June 30, 1978 at the Christian Reformed Church, Niagara Falls, Ont. Our address is R.R. #4, Niagara on the Lake, Ont. L0S 1J0.

LOK-TIMMER: Mr. and Mrs. Jan Lok and Mr. and Mrs. Co Timmer of Duncan, B.C. are happy to announce the forthcoming marriage of their children, AILEEN and GARY. The wedding will take place, the Lord willing, on August 26, 1978 at 5:00 p.m. in the First Christian Reformed Church of Duncan, B.C. Rev. A. Schweitzer officiating. We pray that our Lord may bless and keep them in the hallow of His Almighty hand, and may He lead them on their way together. Their future address is: Pritchard Road, R.R. #1, Cowichan Station, B.C. V0R 1P0.

MASSAAR-HOLLANDER: Mr. and Mrs. Harry Massaar, and Mr. and Mrs. Henk Hollander are happy to announce the forthcoming marriage of their children, ROBERT and MARIAN. This joyful occasion will take place, D.V. July 29, 1978 at 7 p.m. in the Christian Reformed Church of Brampton with the Rev. Morris Greidanus officiating. Future address: 2737 Kipling Ave., Apt. 617, Etobicoke, Ontario.

McLEAN-BOUWMEESTER: Mr. and Mrs. Douglas McLean of Sault Ste Marie, Ont. and Mr. and Mrs. Roelof Bouwmeester of Bowmanville, Ont. are happy to announce the forthcoming marriage of their children, JULIE DENISE and RALPH on Friday, July 28, 1978 at 2:30 p.m. in the Willowgrove United Church, 55 Tilley Road, Sault Ste. Marie, Ont. Rev. D. White officiating. Future address: 67 Ontario Street, Bowmanville,

STREUTKER—KLEIN-GELTINK: Mr. and Mrs. John Streutker and Mr. and Mrs. Bert Dunnewold are pleased to announce the forthcoming marriage of their children, RITA and GERALD. The wedding ceremony will take place before the Lord and His people, D.V., Saturday, August 26 at 3:30 p.m. in the Maranatha Christian Reformed Church of Woodstock, Ontario; Rev. H. Eshuis officiating. Future address: 124 Christopher Drive, Apt. #306, Cambridge (Galt), Ont.

Marriages

MIDDAG-HIEMSTRA: Believing that our Heavenly Father has brought us together in His love, we, JOHN HIEMSTRA and SHIRLEY MIDDAG wish to express our desire to serve Him in marriage. This happy occasion will be celebrated with our parents, Tony and Henny Middag and George and Grace Hiemstra, family and friends, 7:00 p.m., August 11, 1978 (D.V.) in the Bethel Christian Reformed Church, Lacombe, Alberta. Future address: Dordt College, Sioux Center, Iowa 51250.

VANDERLOO-WISMER: Mr. and Mrs. Hank VanderLoo of Waterloo, Ont. are pleased to announce the marriage of their daughter, FRANCES to ROY WISMER, son of Mr. and Mrs. Clarence Wismer of Waterloo, Ont. The ceremony will take place, the Lord willing, July 22, 1978 at 5 p.m. in the First Christian Reformed Church of Kitchener, Ont., 388 Ottawa St. S., Kitchener, Ont. Dr. Peter Van Katwyk officiating. Future address: 69 Westwood Drive, Apt. #106, Kitchener, Ont.

VAN EYK-VAN WYNGAARDEN: Mr. and Mrs. G.C. Van Eyk and Mr. and Mrs. T. Van Wyngaarden are pleased to announce the forthcoming marriage of their children, ELLEN and DIRK. The ceremony will take place, D.V., on August 12, 1978 at 4 p.m. in the First Christian Reformed Church of Brantford, Ont. Rev. M. Contant officiating. Future address is 25 Henry St., Brantford, Ont.

Anniversaries

1953 1978
Dryber Orono
And he said to him, "If Thy presence will not go with me, do not carry us up from here." Exodus 33:15.
With gratefulness to God we rejoice with our parents,

JOHANNES BOEKEE
and
HILTJE BOEKEE (nee De Haan)

on the occasion of their 25th Wedding Anniversary on July 22, 1978. Congratulations Mom and Dad. Their thankful children,
Ed
Cor
Arthur
Jake
Martin
Fred
Corinne
Home address, R.R. #1, Orono, Ont.

With joy and thankfulness to the Lord we rejoice with our parents,

KEITH and MARGERET
BROUWER (nee Veenstra)

on their 25th Wedding Anniversary on July 28, 1978. We pray that God will continue His guidance and grace in the years to come.
Tina & Arthur Kuipery — St.Catharines
Howard
Renita Brouwer & Bill Ytsma
Frank
R.R. #1 Wellandport, Ontario, L0R 2S0.

With thanks to God we hope to celebrate on August 4, 1978 the 25th Wedding Anniversary of our parents,

SIMON and JOHANNA GRIFFIOEN
(nee Batelaan)

May God bless you and guide you in the years to come. Their thankful children,
Peter
Sandra and Roel; Mark
Ernie
Kenneth
Open house will be held on Sunday, August 6, 1978 from 2:00 - 4:00 and 8:00 - 10:00 p.m., 46 Waterloo Ave., Guelph, Ontario.

Anniversaries

Zierikzee 1933 Grimsby 1978
On August 5, 1978 the Lord willing we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

JOHANNES DE VRIES
and
TEUNTJE DE VRIES (Bolle)

We praise the Lord for His loving care throughout these many years. May God bless you and keep you in the years ahead for each other and for us. Their grateful children and grandchildren,
Rein & Nellie de Vries; Helen, Sharon, Carmen, Rodney — Bramalea
Bert & Sally de Vries; Tara, Tanya, Jenne, Guy Peter—Grand Rapids
John & Elly de Vries; Chad, Kurt, Timothy — Ottawa
Adriaan de Vries — Ottawa
Peter de Vries — Toronto
Tony de Vries — Hamilton
Leonard & Joany de Vries — Tacoma (Washington)
Frank de Vries — Sarnia
Open house: Saturday, August 5, from 2:30 to 4:30 in the Chr. Ref. Church of Grimsby. Home address, 7 Cherrywood Ave., Grimsby, Ont.

1943 July 24 1978
Ruinerwold R.R. #3 Listowel
The Lord willing we hope to celebrate the 35th Wedding Anniversary of our beloved parents and grandparents,

KOOP ROELOF DROST
and
ANNIGJE DROST (nee Bakker)

It is our prayer that God will bless them in the years to come. Congratulations Mom and Dad, Grandma and Grandpa.
Luke & Sharon Drost; Robert, Ann-Margret — Palmerston, Ont.
Amy & Bill Gerrits; Herman, Kevin, Cherry — R.R. #1 Clinton, Ont.
Dianne & Bill Bodie — Regina, Sask.
Ralph & Irene Drost; Philip — R.R. #3 Listowel, Ont.
John — at home

New Dundee Alma
1953 August 4 1978
With joy and thankfulness to God, we wish to congratulate our parents:

ALBERT and MAY
HEEMSBERGEN (nee Damsma)

on the occasion of their 25th Wedding Anniversary. May God continue to bless and keep them in his care. Their thankful and loving children,
Ronnie and Brenda
Relatives and friends are invited to a reception in the Community Centre at Moorefield On Friday, August 4, at 8 p.m. Home address: R.R. #1, Alma, Ont. N0B 1A0.

1953 1978
We are thankful to God, for He has blessed and protected our families so that now we may celebrate together our parents' twenty-fifth Wedding Anniversary,

BERNARD and HARMINA KOBES
(nee Beldman)

married July 4. Their children,
Bernie & Sayuko Kobes — Los Angeles, California
Ron & Harmina DeSmit
Hilda-Grace Kobes

and

WILLIAM and WILHELMINA
BELDMAN (nee VanderWilde)

married August 3. Their children,
Helen & Jeff Adams
Wilma & Rick Dykstra — St. Thomas
Raymond Beldman
Joyce Beldman
Open house will be Friday, July 21, 1978 from 7:30-9:30 p.m. in the hall of Bethel Christian Reformed Church, Clarke Side Road, London, Ont. Best wishes only.

Anniversaries

1953 Sarnia, Ont. 1978
Ps. 128: "Blessings flowing from fear of God."
Thankful to the Lord, our parents,

ANDY HOEKSTRA
and
JENNIE HOEKSTRA (nee Brink)

hope to celebrate their 25th Wedding Anniversary on Sept. 1. There will be open house on Saturday, Sept. 2 (2-6 o'clock p.m.). Praising the Lord with them are their children,
Larry
Albert
Coreen
Richard
Judy
Jeffrey
1032 Brenchley Street, Sarnia, Ont.

Utrecht Smithville
1938 July 29 1978
"The Lord is my Shepherd; I shall not want." Ps. 23
Forty years ago our parents were joined in marriage. We thank the Lord for allowing us to joyfully celebrate this event with them.

PETER and DOROTHY
VAN MARRUM (nee Griffioen)

We hope and pray that He will continue to bless them and to make even stronger their bond with us.
Bert & Freda Bergman — Caistor Centre
Ralph & Joanne Sol — Woodstock
Marc & Dorothy Stroobosscher — Jarvis
Clem & Alice Van Marrum — Dunnville
John & Bev Van Marrum — Caledonia
16 grandchildren, 1 great-grandchild.
A reception in their honour will be held in the basement of the Chr. Ref. Church of Smithville on Saturday, July 29 from 8-10:30 p.m. Friends and relatives are warmly invited to take this opportunity to offer them their congratulations. Home address: Station Street, Smithville, Ont.

1953 1978
Edmonton Edmonton
With thankful hearts to God we are happy that we may celebrate on August 9, 1978, the Lord willing, the twenty-fifth Anniversary of our dear parents,

KLAAS and NEELTJE
WEIZENBACH (nee Ruiter)

It is our hope and prayer that God may give them many more happy years together. Wedding Text: Luke 13: 22-25. "And he went from city to city and village to village, teaching as he went, always pressing onward toward Jerusalem. Someone asked him, 'Will only a few be saved?' And he replied, 'The door to heaven is narrow. Work hard to get in, for the truth is that many will try to enter, but when the head of the house has locked the door, it will be too late. Then if you stand outside knocking and pleading, 'Lord open the door for us' he will reply 'I do not know you.'"
Their thankful children,
Bill & Thelma
Nancy
Clarence
Susan
Open house to be held at the Beverly United Church on 11910-47 St. from 7:00 to 9:00 p.m. Present address: 4422-116 Avenue, Edmonton, Alberta

Getting Married?
Announce the happy occasion in C.C. — including your future address and we'll mail you a complimentary one-year subsciption to C.C.

Classified Advertising

Anniversaries

1953 August 1 1978
With thankfulness to God and great joy we hope to celebrate the 25th Wedding Anniversary of our parents,

JOHN and JOANNE VLAMING

Their children:
Ronald & Joanne — Luskville, Que.
Dorothy
Brian
Linda
Jeff
Christine
There will be an opportunity to congratulate them on Friday evening, July 28, 8:30 p.m. at the Common's lounge of Carleton University. Home address: 117 Starwood Road, Ottawa, Ont. K2C 1Z6.

Aalten 1948 Picton 1978
The Lord willing on August 13,

JOHN and JOANNE WESTERVELT
(nee Klein Wolterink)

hope to celebrate our 30th Wedding Anniversary, with our children and grandchildren.
Jerry & Nora; Teresa, Lisa — R.R. #1, Picton
Bill & Linda — Brick St., Bloomfield
Alex & Cheryl; Angela — R.R. #1, Picton
Gilbert — at home
Open house at home on Saturday, August 12, from 2-5 and 7-9 p.m.
Home address: R.R. #1, Picton, Ont.

Obituaries

On July 9, 1978 it pleased the Lord to take unto Himself our dear brother, brother-in-law and uncle,

FRANK BYLSMA

at the age of 73. "Blessed are they who die in the Lord."
Fenny & Ben Bruinsma
Andrew Bruinsma
George & Grande Bruinsma
Marion Bruinsma
Jack & Janet Bruinsma
Elizabeth & John Roorda
Marion & Art Bisschop
Andrew & Jean Roorda
Jill & Bill Sluys
George & Diane Roorda
Mrs. W. Bylsma — Holland
Mrs. A. Bylsma — Holland

On July 3, 1978 it pleased the Lord to take unto Himself our dear Mother and Grandmother,

ANTJE VEENKAMP
(nee Wissman)

at the age of 80. Widow of John C. Veenkamp since 1960.
Hennie & Jake Dorgeloos
Theo & Pauline Veenkamp
Bob & Ann Veenkamp
Adolph & Ann Veenkamp
Teena & Henk Nienhuis — all of Sarnia
20 grandchildren, 3 great-grandchildren.
Psalm 23:1 "The Lord is my Shepherd, I shall not want."

On Wednesday, July 5, 1978, the Lord suddenly took unto Himself, our dearly beloved grandson, nephew and cousin,

DAVID SCOTT ZOMER

at the early age of 6 weeks. Infant son of Allan & Tilly Zomer and little brother of Jeffrey.
Psalm 23. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; Thy rod and Thy staff they comfort me.
Sadly missed by his grandparents,
Mr. & Mrs. A. Zomer
Uncles & Aunts:
Jack & Janice Zomer
Ray & Carol Zomer
Wally & Diane Zomer
Henry & Alice Zomer
and 13 cousins.

---

*

Obituaries

Daarboven juicht een grote schaar
van kind'ren voor God's troon,
verlost van zond' en van gevaar,
tot eer van 'sVaders Zoon.
refrein:
Nu klinkt hun lied: den Heer zij prijs, die aan het kruishout stierf
en in het hemelse paradijs
een plaats voor ons verwierf!

Hoe kwamen z' in dat heerlijk oord?
Zij hoorden Jezus' stem,
geloofden toen Zijn dierbaar woord
en gaven 't hart aan Hem.

Zij waren zondig en onrein,
bedorven van gemoed,
maar Jezus nam hen, jong en klein
en wies hen in Zijn bloed.

Onze Hemelse Vader heeft onze geliefde kleinzoon en neefje

JOHANNES (JERRY) FIBO ZOMERMAN

in een tragisch ongeluk thuisgehaald, op de leeftijd van 2 jaar. Ondanks onze diepe droefheid, mogen wij er zeker van zijn, dat ook Jerry tot God's kinderen behoort en dat hij nu, met zijn stemmetje voor God's troon juicht.
Opa en Oma F. Zomerman — Zuidwolde (Gr.), Holland
Opa en Oma J.A. Reckman — Sarnia, Ont.
Ooms en tantes, neven en nichten in Holland en Canada.
Sarnia, Ontario
18 April 1976 — 6 juli 1978

....Maar Jezus zei: "Laat de Kinderen tot Mij komen en verhindert ze niet".
Door een noodlottig ongeval op 6 juli 1978, heeft het onze God behaagd onze lieve zoon

JERRY ZOMERMAN

tot Zich te roepen. We mochten slechts iets langer dan twee jaren van hem genieten, maar we mogen ons verheugen in het feit dat Jerry ons is voorgegaan naar de Hemel. Deze wetenschap geeft ons en de onzen de kracht om verder te gaan en op te zien naar onze vereniging in de Eeuwige Toekomst.
Op maandag, 10 juli hebben we Jerry ter aarde besteld. Kandidaat Rudy W. Ouwehand leidde de dienst.
Diep bedroefd, maar gesterkt door God's kracht, zijn: Eli en Elza Zomerman.

Tot weerziens Jerry
Je bent niet dood; de Heer heeft je geroepen, Bij Hem te wonen in Zijn glanzend Huis. Je hoeft geen rust en vrede meer te zoeken, Je hebt ze nu — want je bent veilig Thuis.

Je bent niet dood — je mag voor eeuwig leven. Je bent verlost van onvolkomenheid, van pijn en van verdriet. God zal je geven een onbegrensd geluk in onbegrensde tijd.

Je bent niet dood — maar ach, wij zullen je missen. Zoals een mens de meest geliefde mist. De jaren van geluk zijn nooit meer uit de wissen. En wij geloven: God heeft Zich niet vergist.

Mr. & Mrs. E. Zomerman, 327 Conrad Street, Sarnia, Ontario N7T 3K4.

Personal

I would like to meet a Christian Reformed lady 30 to 36 who enjoys outdoors, camping, traveling and cycling. Would like to hear from Eastern Canada to Victoria and Vancouver. Please write to Box #4315, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Working girl in early 20's looking for someone to share a 2 bedroom apartment, in East Hamilton; close to downtown and the major bus routes. Located on 3rd Floor of house. If interested call 416-545-0210, after 5:00 p.m. or on weekends.

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Pulpit Supply

DRAYTON: The congregation of Drayton, located in Midwestern Ontario, is in need of a pastor. Pastors who feel inclined to serve a large rural congregation which has been vacant since September, 1977 please direct their inquiries to: The Drayton Christian Reformed Church, Secretary, Calling Committee, Box 47, Drayton, Ontario, N0G 1P0. Phone 519-638-3064.

Announcements

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Wanted: a full time job preferably an apprenticeship in Machine shop work, anywhere in Ontario. I am 18, have an SSGD with Technical Specialty. Contact Henry Nyman, Box 403, Wellington, Ont., K0K 3L0.

Employment wanted: Young Christian Reformed couple, from southwestern Ontario, with two preschool children wishes to relocate in western Canada. Has varied agricultural experience and hopes to obtain employment in that line of work. Send replies to Box #4316, 99 Niagara St., St.Catharines, Ont.

Teachers Needed

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is alotted during school hours. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204- 338-3553.

VICTORIA: Saanich Christian School needs a grade 1 teacher this September. Application, including resume are invited from experienced teachers. All applications will be carefully considered but preference will be given to those with some musical background. For further information contact the principal, Mr. W.A. Van Dyke, 3150 Balfour Ave., Victoria, B.C. V9A 1S1 or phone 604-384-7404 (home).

DRAYTON: Due to unforseen circumstances, Calvin Christian School in Drayton is in need of a part-time teacher for 4 days a week for the 1978-79 school year. Secretarial work is also available if desired. For further information, please contact: Tom Bergsma at 519-638-2973, or write, Calvin Christian School, Box 141, Drayton, Ont. N0G 1P0.

Chilliwack, B.C.

TEACHING PRINCIPAL NEEDED
Due to illness our principal has asked to be released of his contract. Chilliwack Christian School is in need of a teaching principal for the 1978-79 term. Please send letter of application with resume to:
Y. Ypma (secr.)
46599 Montana Dr.,
Chilliwack, B.C. V2P 6L9

For Rent

For rent: New 3-bedroom home, near Caledonia; electrically heated, large lot. Phone 416-765-2265.

Help Wanted

Growers
2 experienced Assistant Growers needed in St.Catharines area. Send resume with full particulars to Box #4313, Calvinist Contact, 99 Niagara St., St.Catharines, Ont.

Help Wanted

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Administrative Assistant

Position involves administrative/managerial and clerical/secretarial responsibilities. College or university education essential; someone who wants career within an academic setting. Must be able to assume responsibility and work independently. Contact Harry Vander Velde at
Institute for Christian Studies
229 College St., Toronto, Ont. M5T 1R4
(416) 979-2331

Talitha Christian Home Inc.

The Board for the Talitha Christian Home Inc., invites applications to fill the need of a matured Christian couple as houseparents for their girls home. Duties to commence on October 1, 1978 or before.

For more information please write or call:
George Struyk
R.R. #3
Cochrane, Ont. P0L 1C0
705-272-5672

In beautiful Barrie we are looking for a Director of education and evangelism. He shall be responsible for the ministry of the Church in education, youth work and evangelism. Interested person should reply to:
First Christian Reformed Church
P.O. Box 875
Barrie, Ont.
L4M 4Y2

Women's Action for the A.A.C.S.

Two new board members were elected at the annual meeting of the Women's Action for the A.A.C.S. held in Brampton on May 20.

Sheri Buiter and Jenny Lenell, both of Woodstock, were elected to the executive during the meeting.

Again this year the Wommen's Action was able to contribute $4,300 to the A.A.C.S. These funds will continue to be used for two scholarships which the Women's Action provides annually for students at the Institute for Christian Studies.

One of the 1977-78 scholarship recipients, Mr. Greg Officer, attended the meeting and informed us about his initial contact with the Institute and his present studies under Dr. George Vandevelde and Dr. J. Olthuis.

The balance of the money will be used to provide books and study materials for campus pastors and student leaders on the various campuses throughout Canada to be used in study groups there.

The highlight of the annual meeting was an enlightening talk by Aaron Geisterfer on "The Contemporary Women" in which he emphasized the sharing and caring role which women have and will continue to play as mothers and in every area of the broader community especially with regard to hospitality and loving care of the poor and heartbroken.

Hermina Dykxhoorn
president of
Women's Action for
the A.A.C.S.

The Stranger

The service ended, the organ played,
the people left their pews.
And all around me, feet were shuffling,
slowly out the door.

The voices droaned, the faces smiled,
but the stranger stood alone.
They did not see her standing there,
they turned and walked away.

Was this the parable again,
Of the good Samaritan?
Would he or she come to relieve
the pain this stranger felt?

The stranger heard the Book of Love
these people came to hear.
But now the church was over,
the time of truth was here.

Who would show this stranger love?
Who in the church did care?
I saw a few who wished to talk,
but no one seemed to dare.

Is this how God looks down on us,
as we worship Him each week?
Are we a channel of His love,
to strangers far and near?

Perhaps on Sunday you may meet,
a stranger in your midst.
Will you just turn and walk away,
or show the stranger love?

Annette Pol
Montreal Y.P.S.•

Christian Immigration Society

"CARRY EACH OTHER'S BURDEN" was the motivating force that started our Society more than 30 years ago. Through the years the Society was instrumental in keeping the cost of funerals down, and through group insurance plans, ease the cost of medical insurance.

At present we have over 1200 participants in the burial fund and 275 participants in the Alberta Blue Cross Plan.

Membership fee is $6.00 per year.

Persons of Dutch origin are eligible for membership, provided they are residents of Alberta.

Detailed information booklets and application forms are available at the Society office, located at 10704 - 107 Avenue, Edmonton, Alberta, T5H 0W8. Telephone 426-7165.

To the Voorzinger

To the Frisians, you were known as foarsjonger,
It was the Dutch who called you voorzinger.
The English would designate you, song leader,
But you were more than that in leading congregational singing!

In my mind I can still see you on Sunday afternoons,
Walking alone down the right aisle of Northside church.
Your wife was waiting for you in pew #121,
Since you had tarried outside to talk with the men.

As you walk, you swing your arms,
Causing me to notice large gnarled hands.
You were bowlegged and your shoulders were rounded
From years of heavy work as a local ice and coal man.

You smiled at old friends and young acquaintances,
Nodding your head left and right as you moved forward.
Showing the same smile you gave to boys during the week,
Who came for 10 cents, 15 cents, or 25 cents worth of ice.

I don't believe you were ever an elder or deacon;
Your brother served the church in those capacities.
But you served God and the church with your voice.
As you naturally led the singing with or without the organ.

You had a healthy confidence in your ability to sing,
With perfect pitch you knew where to begin.
Seemingly always a half note ahead,
To make it easier for less gifted singers to follow.

Your bass voice was deep and clear,
But you could easily reach the baritone range too.
You held the psalmbook high, reading with wire rimmed glasses,
Though you seemed to know more psalms from memory.

I noticed that the great familiar psalms of David
Called forth your best efforts as well as that of others -
"Hijgend hert der jagt ontkomen' (42:1),
(As the hart about to falter).

Singing the psalms was a way of triumphing over opposition,
Transcending disappointment, failure and sorrow, as in
"God heb ik lief want die getrouwe Heer" (116:1),
(I love the Lord who is faithful and true).

I noticed all this from pew #25,
Seated between grandparents your contemporaries.
I am sure that you would think it very strange,
That a man of 63 remembers you since he was only 8!

The voorzinger - one of God's faithful witnesses!

W.L. Hiemstra

Support our Community Project. Christian Care for the Elderly. Holland Christian Homes Inc. Owned and operated by its members, Annual M.F. $25.00 per Family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

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Cycling in Canada

by Tony Sloan

About a decade ago Canadians rediscovered bicycles as a pleasant way to take in the summery scenery and get some exercise at the same time. The cycling scene has since expanded to include everything from national bicycle rallies for competition, to three- week guided tours ranging from the salt breezes of Nova Scotia to the side-shouldered highways of Alberta and British Columbia in the mountains of western Canada.

The 3,000 member Canadian Cycling Association, 333 River Road, Vanier, Ont. is the national body that deals primarily with competitive cycling events throughout Canada. Rules and classifications are defined and officials are trained and appointed to serve at sanctioned racing events.

The Great Canadian Bicycle Rally (July 1,2, and 3) at Woodstock, Ont. is the main event for the 1978 season.

Pump and puff buffs from throughout North America will participate in races, tours, displays and demonstrations all for a registration fee of $5 per individual contestant or $10 per biking family. The registration fee includes a reserved campsite and full participation in the touring and social program.

Further details about the Great Canadian Bicycle Rally can be obtained from Mr. Tom Parry, R. R. 1, Freelton, Ont. L0R 1K0 (416) 689-6126 or Mr. Les Humphreys, P.O. Box 5055, R.R. #5, Trenton, Ont. K8V 5P8. (416) 392-3470.

Rocky Mountain Cycle Tours, a new firm based in Banff, Alberta is offering a full range of two and five-day tours to high country bikers this summer.

The 100 km (62 miles) two-day weekend trips between Banff and Lake Louise and the alternate weekend jaunts from Banff to Marble Canyon return are ideal for the vacationer looking for a change of pace.

The 376 km (235 miles), five-day circle tour from Banff, Alberta to Radium Hot Springs in British Columbia and then back via Golden and through the Kicking Horse Pass to Banff is a route that passes through some of the most spectacular scenery in the Canadian Rockies.

This is mountainous terrain and the pace demands almost 75 km a day, a percentage of which, quite naturally is uphill. The biking portion of the day is normally accomplished in four or five hours leaving the rest of the time for picnics and trail hikes to points of interest along the route.

Scheduled dates for the Banff-Radium Hot Springs-Golden tour are July 10-14, 24-28, August 7-11, 21-25 and September 4-8.

Alternate midweek days, starting with June 19-23 through to September 11-15 are allocated to the 288 km (180 miles) one-way tour along the famed Icefield Parkway to Jasper, Alberta.

Wildlife sightings, Rocky Mountain gradeur, and the spectacular Columbia Icefield, the largest glacier south of the Arctic Circle and memorable hiking trails are only some of the surefire experiences to be encountered on the road to Jasper.

The five-day tours cost $165 per biker and that includes all meals, camping fees, equipment (including bikes), guide service and transportation of gear.

Information and bookings can be obtained by contacting either Larry Barnes or Mary Jane Hammond at Rocky Mountain Cycle Tours, Box 895, Banff, Alberta, T0L 0C0.

Spokes & Boards, 1300 Carling Avenue, Suite 305, Ottawa, Ont. list separate youth and adult tours for the Canadian Maritimes and a youth tour of the Canadian Rockies for the summer of '78.

The 22-day Maritime youth tour (ages 13 to 19 years) is actually an island-hopping experience starting with a brief run in New Brunswick before crossing over to the pastoral scenes and wave-washed sands of Prince Edward Island.

Next by boat for a tour of Quebec's Iles de la Madeleine before returning to Pictou, Nova Scotia where you will entrain for North Sydney and Cape Breton Island's famed Cabot Trail.

There is a very long and very steep descent down on alpine valley to Pleasant Bay before tackling the switchback climb up Mackenzie Mountain. Among the many memories of your Maritime tour and especially the Cabot Trail, this is one stretch that you just ain't going to forget.

The tour guides point out that you have two full weeks of touring to get in shape before tackling this biggie.

Costs are $671 per cyclist and this includes all transportation such as return air fare via Air Canada (weekends only) to Ottawa, purchase of touring equipment package and a refundable $25 emergency fund. You supply your own 10-speed bicycle.

The adult tour (August 12-26) begins and ends in Charlottetown, Prince Edward Island and also includes a boat trip and biking tour of Iles de la Madeleine.

The original land package was reduced from $455 to $275 when it was found that clients preferred camping to motel accommodation. Meals, bikes and transportation to Charlottetown are not included.

The Canadian Rockies youth tour by Spokes and Boards is a circuit tour with Calgary as the terminal point.

Banff, Jasper and the Commonwealth Games in Edmonton, a backpacking hike and a trail riding trek are inclusive activities that makes this tour a holiday to remember.

This is a 30-day tour, (July 19-August 17) that requires a minimum of 45 days advanced bookings to obtain charter class economy fares to and from Calgary, Alberta. Similar in structure to the Maritime tour, total cost is $829 per western wanderer.

Mike and Linda Winter of S & B request an early decision on this tour because of the advanced bookings required for the special air fares.

For general information on Canada as a travel destination contact the Canadian Government Office of Tourism, Ottawa, Canada K1A 0H6.

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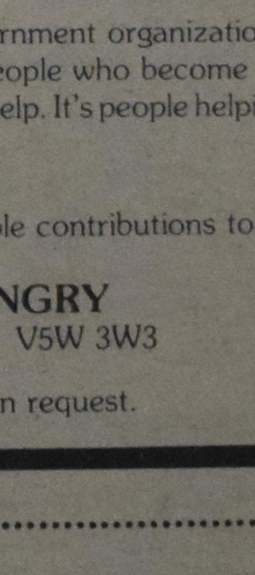

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ANNE HUTTEN

At Kentville, 101-year-old Walter Wood was recently invested in the Order of Canada by Lieutenant-Governor Clarence Gosse. Mr. Wood is the oldest registered member of the Boy Scout movement in the British Commonwealth. He has been active with the young people of New Brunswick and Nova Scotia for over sixty years, whether in scouting, church groups or amateur sports.

Mr. Wood's talents appear to be widely varied, since he has given instruction in sports, outdoor life and first aid, as well as playing the organ and piano for many of the groups he worked with. He was superintendent of his church's Sunday School for thirty-five years. In 1962 he founded minor hockey in the Annapolis Valley.

His involvement with Scouts goes back to 1928, when he started the 2nd Kentville Scout Troop, followed shortly by a Cub Pack and a Girl Guide unit. Since that time he has organized three other Kentville troops, and seven more in the district.

During the War, he had the Boy Scouts cleaning medicine bottles, raising money for the Red Cross, and collecting reading material for the Forces stationed at HMCS Cornwallis. He has conducted more than sixty camps, and initiated Boy Scout's Apple Day in Kentville.

Since that time, he has received many honors, receiving the Silver Acorn at the age of 80, and being presented to Governor General Michener at age 95. At 98, he received scouting's highest award, the Silver Wolf.

All of which goes to prove that age is no factor when a citizen decides to make himself useful in the place given to him. Walter Wood was approaching middle age before he really got interested in the youth of his province, but he made up for it in abundance during the many years that followed.

King's County Christian School is almost through its third year of operation. We are faced with a near-total turnover in staff for next fall, with three teachers leaving us. All have been replaced. Bob Daley of Halifax is to be the new principal.

Like most schools, K.C.C.S. is faced with inflation. Costs are increasing steadily. Also, the scale of teachers' salaries has been revised to a figure more nearly at the level of the public schools. Busing continues to be a big drain, with two large buses running fulltime.

As a result, the budget has taken a big jump. At one point a proposal called for tuition to jump from $25 to almost $45. per week per family. After much discussion, a basic tuition to $30 seems to be emerging, while the rest may be raised by a sliding scale based on income. None of this is yet definite, but financing is understandably a major concern.

As a promotional effort, the school again entered a float in the annual Apple Blossom Parade. The overall Festival theme was "Valley Culture"; and the float made the point that Christian education is part of that culture. It was built entirely by volunteers, on a design developed by teacher Garth Bierma.

Enrolment for next fall will be roughly the same. It appears that we may lose a few families due to moving, while new students at the bottom may help to offset this loss.

A recent issue of Calvinist Contact mentioned the possibility of five-year-olds attending school for a full day. I might note that this is already the case in Nova Scotia. All schools have Grade Primary, which is not the same as Kindergarten. Primary is a required grade; you can't keep your child home and send him to Grade One when he is six.

The Christian School also has Primary. These little ones get on the bus sometime between 7:15 a.m. and 8:45 a.m., depending on where they live, and arrive home between 3 p.m. and 4:15 p.m. That makes quite a long day. Our boys have been known to fall asleep on the way home, but otherwise it doesn't seem to hurt them. Teachers do find that they get restless during the afternoon at times, especially when spring comes. However, this is combated with a brief rest period, outdoor exercises, reading of stories and other interesting activities.

Reading readiness is taught in Primary; and many of those who come into Grade One are already picking out a good many words. In fact, all of our boys were reading quite fluently by Christmas in Grade one.

School trips are always the big thing. The middle grades toured Fort Anne and Port Royal, down at Annapolis Royal. This is Canada's oldest white settlement. The little ones had planned a picnic, while Grades Seven and Eight were treated to a three-day trip to Prince Edward Island.

Learn a lesson from this leader

Abraham Kuyper by Frank Vanden Berg; published by Paideia Press, St.Catharines, Ont., 1978. 282 pages. Reviewed by Ary De Moor.

Another interesting addition has been made to the collection of books put out by Paideia Press. In its efforts to publish, republish and translate books which present the Christian, Calvinistic world-and-life view, Paideia is rendering a needed service, bringing the Dutch reformed heritage to North American readers.

Abraham Kuyper is a fascinating biography of a man who dominated much of the theological and political life in the Netherlands in the late 1800's and early 1900's. Aimed at the general reader, the biography sketches the background to and the actual events of Kuyper's life: his early childhood years; his 'conversion' to Christianity brought about through Pietronella Baltus and others after his struggle against Modernism; his active ministry in the churches, especially at the time of the Doleantie; his endless years of editing and writing; his formation of the Free University (V.U.); and his ultimate rise to the Prime Ministership of Holland as the head of the Anti-Revolutionary Party.

The book takes us behind the scenes of some of the serious doctrinal battles which pitted Reformed churches against each other in the late 1800's. Highlights of Kuyper's speeches and writings at the time are important reading as we in Canada continue to struggle with doctrinal issues. Kuyper's dramatic injunction to the church in Utrecht ("Do not bury our glorious orthodoxy in the treacherous pit of a spurious conservatism") and his lecture of 1871 ("The god of the liberal theologians is an abstraction, their prayer lacks the essence of genuine petition") show his deep struggle against both conservatism and liberalism as they influenced the thinking of his time.

On the lighter side, Kuyper is also shown trying to break into the consistory room of the church in Amsterdam after Rev. Westhoff changed the locks and refused entry to Kuyper and others. Although the issue at stake was important, the story is indicative of the level at which some of these issues were fought.

Interestingly enough, this book was published by Eerdman's Publishing Co. of Grand Rapids in 1960. Even though sales of the book were low in the U.S., Paideia saw the need for such a book in Canada. Since most Canadian immigrants moved to Canada after 1920, much of Kuyper's thinking remains in Dutch Canadians as is evidenced by the many attempts at organized social action (CJL, CFF, CLAC, AACS, etc.) Grass root supporters as well as leaders of these organizations can learn much about the means of Christian social action by reading Kuyper's biography. The book suggests that public writing and editing by leaders in the community is basic to winning that grassroot support.

One must be careful to realize, however, that Kuyper's success and his means towards his ends were tied to a specific time period in a European country. Any comparison between Kuyper's methods and successes against those of late 1970's Canadian Christians must do justice to the fact that we live at a different time and in a different country.

On the negative side, the book fails to identify the author, Frank Vanden Berg—a must for any biography. Furthermore, it would have been possible for the biography of Kuyper to show that he too was human. I often found myself wondering if Kuyper ever really did things wrong like Abraham, Moses and Judah did before him. A description of his family life is almost non-existent, something Kuyper might well object to.

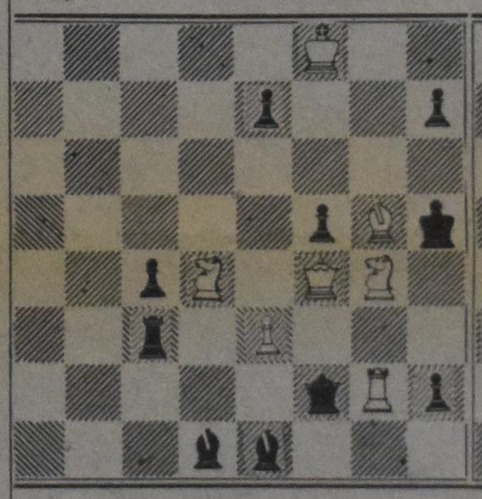
All in all, the story of Abraham Kuyper is something every child of the Reformation should be familiar with. Those who are interested in the area of Christian political action in North America will especially learn a lot from the life of a man who wrote in 1869, "Politicophobia (fear of getting involved in politics) is not Calvinistic, is not Christian, is not ethical." High school teachers should consider parts of this book as readings for their senior students.

LET'S PLAY CHESS

EDITOR: Pete Layer

SECOND SERIES OF PROBLEMS IN SUMMER

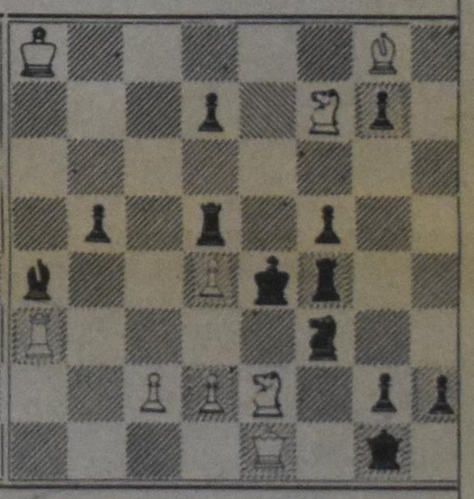
#753 — V.A. Bron, England, 1946 — 10



7

3 mover 3 pts.

#754 — E. Battaglia, Italy, 1946 — 12



9

2 mover 2 pts.

Notes:

1. The three-mover, #753, seems very difficult to me for a number of reasons. White has a wide choice of moves, and the variations, although interesting; do not follow a particular pattern. To save you time, I will give you the key, 1. N-K6. The threat and all variations I will leave up to you to find.
2. The two-mover is rather straight forward with few, if any tries. The Key is not obvious though. Please send the solutions to these problems to me before September 20, wherever you are. I enjoy receiving post cards with solutions.

CALENDAR OF EVENTS

Male Choir from Hardenberg and Vroomshoop, Holland, under direction of Alie Roodbergen. July 26, Strathroy, United Church, 8 p.m. July 27, Woodstock, Central United Church, 8 p.m., July 28, Goderich, Knox Presbyterian Church, 8 p.m.

Aug. 4-7 "Living in a kingdom coming", AACS Niagara Conference at Fort Erie, Ont. Speakers are George Vandervelde, Calvin Seerveld, Gordon Spykman, James Skillen, Peter Steen, concert by James Ward on Saturday evening.

Sept. 9 Annual Youth Evangelism Services (YES) conference, Brantford, Ont. CRC, 9 a.m. Registration forms available from YES office, 1008 Bathurst St., Toronto, M5R 3G7.

Sept. 16 Ontario Christian Reformed Sunday School teachers Association will hold its 21st annual convention in Fruitland Christian Reformed Church. Speakers will be announced.

Oct. 14 Committee for Justice and Liberty Foundation's annual meeting will be held at Silverthorn Collegiate (Burnhamthorpe Road and Islington), Toronto, Ont.

October Dutch organist Klaas Jan Mulder will give concerts in Kitchener, Hamilton, St.Catharines, Toronto, Bowmanville, Ottawa, Chatham, and London, Ont.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
August 4	August 2	July 31 (noon)	July 28 (noon)
August 11	August 9	August 7 (noon)	August 4 (noon)
August 18	August 16	August 14 (noon)	August 11 (noon)

In defense of capitalists

It's No Sin to be Rich by William Davis; published by Musson Book Company, Don Mills, Ont., 1978; Rice: $8.95. Reviewed by Nicholas Terpstra.

Those who come to this book expecting a theologically oriented discussion on the topic of wealth may consider themselves warned. Despite its title the concerns of sin and salvation could not have been further from the author's mind. Rather, in a work subtitled "A Defense of Capitalism", William Davis, a journalist, is concerned with freedom. While the freedom of the individual and the threat posed to that freedom by the increasing power and scope of government serves as the overriding concern, the freedom to make money is the focus of the book.

The Apologetics of Wealth is divided into two sections. In the first the benefits which society derives from the rich (in the form of jobs, general wealth, donations and endowments) are considered, along with the formulas for wealth given by rags-to-riches millionaires. There are many success-story anecdotes which attempt to show that, yes, the rich are human as well. However, there is little criticism of the practices of the rich, the author going as far as to claim that criticism of them stems from a resentment of their wealth. So much for higher motives.

A chapter on Marx begins the second half, in which the defense of capitalism becomes the offensive on socialism. A superficial analysis of Marx's thought sets the tone for what follows: as he considers the state of affairs in socialist countries, the actions of labour unions, and the criticisms levelled against capitalists by socialists, Davis all too often does no more than set up a straw man of socialism, a straw man easily knocked flat by the common sense of capitalism. The result of such shallow treatment is that the book is of little help for any truly fruitful discussion of economic systems; the author's professed bias in favour of capitalism so colours the book as to make of little use for anything other than a capitalist's Profession of Faith. One may at least credit him for his honesty in openly stating where his affections lie.

While optimistic about the future of capitalism, believing it to be more flexible than socialism, Davis remains concerned with the increasing restrictions placed on individual freedom. He feels that modern socialist trends in democratic countries are eroding that freedom and holds out the oppression in communist states as an example of what happens when such movement in a socialist direction goes too far. The problem of individual freedom in society is indeed a serious one and should be a matter of thoughtful concern for all Christians, yet here again Davis' idealistic picture of capitalism (he believes that "liberal capitalism is the only system that can uphold and protect individual rights") leaves the reader unsatisfied — as would an idealistic picture of socialism. Such rosy-hued pictures tend to obscure the complexities of freedom and responsibility, giving the impression that problems have been solved and questions answered when in reality they've only been swept under the rug.

It is, in short, a book for believers. Ardent capitalists will agree with Henry Ford II's book jacket judgement that "It's about time someone spoke up for capitalism and free enterprise," ideological socialists will dismiss it out-of-hand as a bit of anecdote-filled propaganda. And Christians? Hopefully we will be able to rise above such right and left wing rivalry and the shallow, biased "critique" which accompanies it and attempt to look at the issues from a Christian perspective. We can agree with the author that "It's no sin to be rich", but must add that that's not really the point. The means and methods used to accumulate wealth, the social and environmental responsibility of rich individuals and corporations, the motives of the person who may sacrifice all in order to become wealthy and where, in the larger sense, the rich person puts his treasure and trust; these are the concerns which Christians should consider.

At the same time the Christian should be ready to take a critical look at his own way of life in a society where most Christians are well-to-do and most Christian causes and organizations (including those attempting to alleviate world hunger and those seeking to develop and present a Christian perspective in economics and politics) are often hampered in their efforts and outreach by a lack of funds.

Books like **It's No Sin to be Rich** may be of little value in their shallow treatment of the complexities of wealth and freedom, yet if they challenge us to be more thoughtfully, honestly and responsibly biblical in our opinions and our lives they will have at least served some purpose.

A basic Bible-study guide

Knowing Scripture by R.C. Sproul, Downer's Grove, Illinois; published by Inter Varsity Press, 1977; pp. 125; Price: $3.50. Reviewed by Rev. John Bolt.

Ministers sometimes tell their congregations that they ought to do a certain deed without clearly telling them how. One example is the oftheard exhortation to "study the Scriptures." Here is a book that not only tells us why, but, as importantly, tells us how to be a serious student of Scripture.

I enthusiastically endorse and heartily recommend this book. It combines a defensible evangelical position on the inspiration, infallibility and trustworthiness of Scripture with a number of practical matters: an excellent and understandable introduction to the often tricky questions of hermeneutics and cultural conditioning in the Bible, ten eminently practical rules for Biblical interpretation, and some helpful hints about practical tools for Bible study. Sproul notes (and I urge everyone to take his observation seriously) that "Every layman's 'toolbox' should contain at least one good concordance, one good Bible dictionary, and one good atlas" (p. 119)." That ought to be a bare minimum in every Christian home.

Sproul deals with issues in a fair and balanced way. While stressing the need for personal study of the Bible he also is convinced that subjectivism is a dangerous thing in the church and makes a strong case for a well-educated clergy. He notes that "private study and interpretation must be balanced by the collective wisdom of the teachers" (of the church) for while "pooling of knowledge is edifying to the church; pooling of ignorance is destructive" (p. 41).

This is by far the most helpful and theologically sound "how to" book on the study of Scripture that I have come across. Although designed for serious "lay" students of Scripture all ministers would greatly benefit from it as well.

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